

# THE APPRENTI S<sup>s</sup> COMPANION

*He that is called in  
Lord being a Servant is  
the Lords Freeman.*

1 Cor. 7. 22



*If thou with Pietv joyne diligenc  
God will thy faith & labour recompens*

# THE APPRENTI S<sup>s</sup> COMPANION

*He that is called in  
Lord being a Servant is  
the Lords Freeman.*

1 Cor. 7. 22



*If thou with Pietie joyne diligence  
God will thy faith & labour recompense.*



THE  
APPRENTICES  
Companion,

Containing

Plain and Useful Directions for *Servants*, especially *Apprentices*, how to perform their Particular Dutys to their *Masters*, so as to please God.

And discovering such Sins and Vices which are the Common Hinderances to them therein.

With some Examples of Gods Severe Judgements upon such as have taken ill Courses.

Together with Prayers and Devotions for Morning and Evening.

To which is added,

A short and familiar Method of *Arithmetick*, and some Copies of the most Useful, Writing Hands.

---

By Richard Burton Autho of the Civil Wars of England, &c.

---

L O N D O N,

Printed for Thomas Mercer, at the Sign of the Half-Moon under the Royal Exchange in Cornhill. 1681.



THE  
EPISTLE  
TO  
PARENTS

**N**othing can be more plain and evident, even by the light of Nature than that it is the indispensable Duty of Parents to take care for the good Education of their Children : This Charge Solomon gives, Prov. 22. 6. *Train up a Child in the way he should go.* Nor is the obligation to this Duty greater than the advantages of its due performance, arising from the comforts which such Parents

## *The Epistle*

ordinarily reap as the fruit of  
their labours. But Alas! how  
much are the dismal effects of  
the great neglect too many Pa-  
rents are guilty of herein, to be  
lamented, while they take no  
care to eradicate those roots of  
corruption which they commu-  
nicated to them from their own  
sinful Natures. As soon there-  
fore as your Children attain to  
the use of Reason, and are capa-  
ble of receiving instructions, it is  
a debt you owe to their Souls to  
reason them with the early  
knowledge of their Duty, Chil-  
dren frequently retaining those  
principles they imbibed in their  
tender

## To Parents.

tender age; if you train up a Child in the way he should go, when he is old he will not depart from it.

And indeed the Obedience of Children to Parents, during their tenderest age is so inseparable from their own future comfort as well as that of their Parents that none can deservedly be said to be desirous of their Children's future good, and advancement even in this World, that do not labour to infuse into them such good and pious Principles as may entitle them to the protection and blessing of that God who hath commanded Children to Honour their Parents, and hat

## *The Epistle*

encouraged them to a careful performance of that great duty by making it as the Apostle observes, *the first Commandment with promise*; and I am persuaded, if Parents would be prevailed upon, seriously to weigh and deliberately to consider the advantageous Consequences that would doubtless ensue their diligent discharge of this duty, and here enter upon a faithful endeavour to perform it, we should soon find by a happy experience, how great and almost incredible an influence a religious education of Youth would have upon the World, and how far it would  
tend



To Parents.

tend to a blessed Reformation  
from that Atheism and Profane-  
ness which like a Leprosie has  
verspread not only the Christian  
World, but even those places  
which are accounted the Reformed  
parts thereof: but the Parents  
care must not terminate in  
laying the foundation of a good  
Education in their Children  
without proceeding with equal  
diligence to erect the Super-  
structure of a Vertuous Life, en-  
couraging their willing endea-  
vours, correcting any Stubborn  
and Disobedient Behaviour, and  
maintaining that Authority over  
them which God and Nature  
have

## *The Epistle*

ath invested them withal for  
their good. The next thing  
wherein Parents ought to ma-  
nifest their love to their Chil-  
dren is, in taking care for their  
future Maintenance in some  
Calling or Course of Living  
whereby they may hereafter be  
in a capacity of Maintaining  
themselves and their Families,  
and relieving those that are in  
Want, and be useful and service-  
able in the Places where they  
live, may the better exercise  
the General Duties of Christiani-  
ty, and may also be restrained  
from the Vanities of Youth,  
from the immoderate pursuit of  
plea-

## To Parents.

pleasures, from unlawful Games  
Idleness and Ill Company, and  
multitudes of other Inconveni-  
ences, which too frequently are  
found to be the Sluices and  
Flood-Gates through which a  
Deluge of Wickedness hath o-  
verflowed the Soul, and drown-  
ed it in utter perdition.

In the choice of a Calling let  
your principal Care be, that  
it be such a one as is approved  
and warranted by the Word of  
God, or at least, not contrary  
to the General Rules prescribed  
therein, that so the diligent ex-  
ercise thereof may not necessi-  
tate

## *The Epistle*

ate the Shipwrack of Faith or a Good Conscience.

2. That the Calling have some aptitude and fitness for the Child, there being as great a diversity amongst the Capacities of Children, as there are varieties of Calling, some are fittest for such Callings as require an accute and ready Wit, with the help of Learning, and some Callings do chiefly require an able and strong Constitution of body: and indeed the Providence of God is very remarkable herein, for all Persons may find some employment suitable to their Capacity, and become ser-

## To Parents.

serviceable one to another ; and therefore in the management of this weighty Concern, respect ought to be had to the Ability and Inclination of the Child, as being a matter wherein much of the future Comfort and Contentment of his Life doth consist. Nor ought your care to be less in bestowing your Child with such a Master, as by his Godly and Prudent Government of his Family may restrain the too forward desires of Youth after that liberty which oftentimes proves very prejudicial and destructive ; and by his own Pious Example and Instructions

## *The Preface to Parents.*

Instructions encourage any various Inclinations in his Servants.

Vale.

~~Vale~~

---

The

---





# THE APPRENTICES COMPANION.

---

## CHAP. I.

### *Of Servants.*

**G**overnment is a thing so absolutely necessary, that without it, *Man-kind*, instead of being reduced into *Civil Societies* and *Republicks*, would quickly appear, to be like *Herd*s of *Beasts*, or *heaps* of *Elys*; who do what they list, are incapable of *Laws*, and obey none, and therefore are killed and destroyed at pleasure, but are sensible neither of reward nor punishments.

Now of all Governments, the Government of Families was the Original, which is commonly divided into three parts;  
That of *Husband and Wife*, *Parents* and  
B *Children*,

12      *The Apprentices Campnion.*

*Children, Masters and Servants.* It is the last of these only, whereunto this present Discourse is designed; wherein we would endeavour in this last and worst Age of the World, to give some motives and directions to Servants, as to their indispensable Dutys towards their Masters; but more particularly to Apprentices, that Genteel Servitude, which by a few years service faithfully and diligently performed toward their Masters, lays a certain foundation for attaining Riches and Honour in this world, and by Gods grace everlasting happiness in the life to come.

There is nothing more plain nor certain, than that God Almighty hath ordained and appointed degrees of Authority and Subjection; allowing Authority to the Master, and commanding obedience from the servant unto him; for God hath given expresse commands to Masters to govern their Servants, and to Servants to be subject to their Masters. As in the Fourth Commandment, Masters are charged that they take care, their Servants do not want of work. And in the Sixteenth of Genesis the Angel biddeth Hagar humble herself

self under her Mistriss hands; and St. Paul in *Ephesians*, 6. 5. gives long directions to servants, as to their obedience to their Masters, many directions are likewise given both to Masters and Servants in regard of their different places, how they are to deport themselves to each other; As the many Laws prescribed by *Moses* to that purpose, and the several Precepts, Proverbs and Counsels of King *Solomon* upon that account; as also those of St. *Paul* and other Apostles. And further, Christians in all Ages have asserted and owned this distinction; some of them having been placed as Masters, and others as Servants, and according to the Station which it hath pleased God to allot them, they have performed their mutual dutys; likewise the many Parables which our blessed Saviour maketh use of, and which he draws from the powers which Masters have and exercise over their Servants, and the obedience required of them to their Masters, do abundantly confirm the same. God hath also made divers promises both to Masters and Servants that shall honestly and with a good Conscience perform

#### 4 *The Apprentices Companion.*

the several dutys of their relations, and hath set down divers threatnings against those that are careless and negligent therein. All which Arguments are so clearly and plentifully exprest in the Word of God, that any person who is acquainted with the Holy Scriptures will be easily satisfied therein.

This being premised: The next thing that an ingenious and well minded young man ought to do, is willingly to prepare and compose himself to some honest Calling and Imployment, wherein he may afterwards live serviceably and comfortably in his Generation. And to that end let him consider, that it is dishonourable to come into the World as an useles Cypher, or to stand in it, as *a Tree that cumberes the ground*; and that therefore he ought to endeavour to appear hereafter with some what of true worth upon the Stage; for God hath committed to all persons some Talents for improvement, though with great variety, and it will be expected at all our hands, that we bind not up our Lords Talent in a Napkin; but that we should cheerfully address our selves to be  
useful

*Of Respect due to Masters.* 5

useful for the good of the whole, since we are all Gods witnesses, that throughout the whole Creation, from the Angel in Heaven, to the Hylop upon the Wall; from the Sun in the Firmament to the Waters hidden in the bowels of the Earth; all of them labour to perform those good offices, which God in his Wisdom hath created them unto.

Therefore an industrious young man should take example from these, and not stand idle in the Market-place, while all other creatures are thus industriously at work in the Lords Vineyard: to which purpose, his first care ought to be in the choice of his Calling, wherein we may observe too many to miscarry; some by their unadvisedness therein, binding themselves, as it were, Apprentices to continual temptations, and in effect, necessitate themselves to the promoting the service of Sin and Vanity in the World, which no man ought either to abet or shelter. Others again match themselves to Employments which their dispositions can never affect, and so like *Turkish* Gally-Slaves they toil themselves heavily and



unwillingly in their Trades all their days.

These Rocks being avoided, every wise young man ought to aim that his Calling may be in its nature just and lawful in the management thereof, that it may comport with the publick Good, and serve for his own support and maintenance, and in its kind, that it may be suitable in some measure to his own abilities and inclinations: and because in these things he is young, unexperienced, and very subject to mistakes, he ought to refer himself very far to the riper judgment and disposal of his friends.

And now having with their advice and consent placed himself in his Calling, his next care ought to be, to settle his mind therein, and to reckon it to be the Sphere and Station which God hath appointed him to continue in, and to study to perform all the duties which are required from a true and faithful servant, which we shall reduce into several particulars.

1. Respect to, and fear of his Master, as set over him by Divine Authority, to have such a reverend esteem of his Master



*Of Respect due to Masters.*

B

as to count him worthy of all honour, as *St. Paul* expressly enjoineth Servants to do, from whence proceeds, a dread of provoking him to wrath, and using all lawful and honest means to please him; and this kind of fear is intimated by *St. Paul* in *Ephesians 5.6.* *Servants be obedient to them that are your Masters according to the flesh, with fear and trembling, &c.* And indeed this fear is so proper and necessary in a Servant, that where it is wanting there seems to be a plain denial of the place and power of a Master, which God himself intimateth in that exhortation, *Malac.*

*1. 6.* *If I be a Master, where is my fear:* as much as to say, it is apparent and evident that you do not account me your Master, because in your hearts you have no fear of me. Now where this fear is really implanted in the heart of a Servant, it will induce him faithfully to perform all duties to his Master, and the more it aboundeth, the greater desire and endeavour will there be to please and content the Master, according to that of *St. Paul* to *Titus 2. 9.* *Exhort Servants to be obedient unto their own Masters, and to please*

8 *The Apprentices Companion.*

*them in all things* ; yea, it will rejoyce the heart of a good Servant to see his Masters Affairs prosper, of which we have a very worthy Example in *Abraham's* Servant, whose great care in his Masters business ; his praying for a Divine Blessing thereupon, and his thankfulness for his succeeding therein, was a clear evidence of that awful respect and reverence which he bore toward his Master : Let a Servant therefore consider that God hath placed his Master in his stead, and hath in part given him his power ; Masters are the Deputies and Ministers of God, and therefore the Title of Lord is a'ter a peculiar manner given to Masters in the Holy Scriptures, *Genesis* 24. 2. *Ephesians* 6. 5. Now as Inferiour Magistrates are revered by the People, because they represent the Person of the King, and receive their Authority and Power from him ; so ought Servants to have reverence for their Masters, as those that by Gods appointment are placed over them.

Contrary to this, is that slavish fear, when a Servant is afraid of nothing but the revenging power of his Master, the  
Whip,

the Whip or the Rod, as we may say; and if they can avoid that, they take no further care whether their Master be pleased or not; this is that fear, which causeth Servants to wish, that their Masters had no power over them, or that they were rid of them; this is that fear which possessed the heart of that unprofitable Servant in *St. Mathew 25. I knew that thou wert an hard man, and I was afraid*; such servile fear as this is, will never oblige a servant to be profitable to his Master.

No less contrary to this awful Respect, is that light esteem, and real contempt that some Servants have of their Masters, which is apparent from that opposition, which God himself maketh between them in *Malachy* aforesaid. *If I be a Master where is my fear, O ye that despise my Name?* As if he should have said, you do hereby shew that you do not fear me as a Master, because you despise me; this sin of despising Masters is expressly forbidden by *St. Paul, 1 Tim. 6. 2.* and for this sin *Hagar was dealt hardly withal by Sarah, because her Mistriss was despised in her eyes.* And when Masters happen to be

B 5 poor,

poor, weak or aged, or otherwise infirm, it is then usual for proud Servants to despise their Masters, which shews a very ill and unworthy mind, & argues that they respect the power their Master exerciseth over them, more than his Place and Office; for the meanest and weakest Masters have of right the same Authority on their Servants, as the richest and most wise; they all bear the image of God alike, and therefore proud and disdainful Servants, in scorning them, do in effect disregard the image of God in them.

Now this respect that is due from Servants to their Masters is discovered in their *Words*, that is by refraining to speak in the presence of their Master without some just cause: that expression concerning *Solomons* Servants in *1 King 10. 8.* *They stand continually before thee, and hear thy words:* seems to intimate that they were slow to speak, and swift to hear in the presence of their Master, from that respect which they had toward him.

Servants ought likewise to forbear replying and answering again to their Masters, especially when they know it will be  
 offen-

offensive to them; Thus St. Peter, when our blessed Saviour gave him this short answer, *what is that to thee?* John 21.22. he forbore to speak any more.

To this may be added, Servants attending and regarding what their Masters shall please to deliver to them, and shew such kind of respect to their Masters when they are speaking to them, as Samuel did to God Almighty, in 1 Sam. 3.10. When he said *Speak Lord for thy Servant heareth.* This reverence likewise did Abraham's Servant shew to his Master, when he received a Wife for his Son Isaac, Gen. 25.9.

And for the better ordering of their Speech toward their Masters, it is necessary that Servants consider when it is convenient for them to speak, and that is, either when their Masters require it of them, as our Saviour did of his Disciples in St. Matthew 16. 13. when he asked them, *whom do men say, that I the Son of Man am?* Or else, when they know it is for the interest of their Masters to speak to them, that is, when they know of any thing that may be for the advantage  
and



and profit of their Masters, then they ought to declare it though they be not asked; and this was the case of the Servant of *Naaman*, 1 *King* 2. 13. who observing the loathsome disease wherewith her Master was infected, she without asking, informed her Mistress that there was a Prophet in *Samaria* who would recover him of his Leprosy: and sometimes a Master may through ignorance or passion refuse to do what his Servant is satisfied will be for his benefit; in which case it is the duty of Servants to perswade them to it; and thus did some others of the Servants of *Naaman* in the place aforementioned, when they perswaded their Master to wash himself in the River of *Jordan* as the Prophet *Elisha* advised him to do.

Also if Servants do not fully understand the will of their Masters, as to what they are sensible they ought to do, then are they to know the will of their Masters therein, and thus did the Disciples of our Lord act in *St. Matthew* 25. 17. when they asked their Master, *where wilt thou that we prepare for thee to eat the Passover?* Or when some scruple ariseth in their minds



minds, as to the management of those Affairs wherein they are imployed, then ought they to inquire of their Masters, as the Servant of *Abraham* did, *Gen. 24. 5.* when he said, *what if the Woman will not come with me?* Or Lastly, when their Master unjustly suspecteth them to be guilty of what they are innocent in, then may they lawfully vindicate themselves to their Master, as *David* did to *Saul* in *1 Sam. 24. 9.* And *David* said to *Saul*, wherefore hearest thou mens words, saying, Behold *David* seeketh thy heart?

Yet let them still be careful that their way and manner of speaking be with submission and respect to their Masters, and to this purpose let them speak to them with respectful Titles. It was a very worthy respect which the Servants of *Naaman* used toward him, when they called him, *My Father*; let Servants words be few when they speak to their Masters, and let them use no more than is necessary; let them be likewise humble and submissive. Observe but how the Children of the Prophets managed their discourse with their Master *Elisha*, *1 King 6. 1, 2.*  
They

They first humbly beg leave that they may go to *Jordan*, then they beseech him to go in these words, *Vouchsafe we pray thee to go with thy Servants*, and when one of them had lost the Head of his Hatcher, he seems afraid positively to ask his Master to restore it again, but refers it to his pleasure, only crys out, *Alas Master, for it was borrowed.*

Servants ought also to observe convenient seasons for speaking to their Masters, as when they know they are at leisure to hear them; and this is remarked of our Saviours Disciples, *Mark. 4. 10.* That when their Master was alone they propounded their Questions to him; likewise when they see their Masters mind is not disquieted or disturbed with Passion, thus when *David* observed that the mind of *Saul* was somewhat pacified by the words which he uttered; *1 Sam. 26. 17.* *Is this thy voice my Son David?* he from thence took encouragement more freely to discourse with him.

Servants should likewise, give ready and present answers to what their Masters demand of them, and this is often commended.

commended in *St. Peter*, that when our Blessed Saviour propounded any question to his Disciples, he would return a present and ready answer thereunto. But above all things, let their speeches and answers to their Masters be nothing but what is truth; let them by no means dare to tell a Lye, according to that of the Poet:

*Ever speak Truth, nothing can need  
a Lye,*

*A fault that needs it most, grows two  
thereby.*

This discovers a very reverend respect to a Master; when *Eli* demanded of young *Samuel* what the Lord said to him, 1 *Sam.* 3. 18. we read that, *Samuel* told him every whit, and hid nothing from him. And when *David* charged the Woman of *Tekoh* not to bide the thing that he should ask her from him, 2 *Sam.* 14. 18, 19. She told him the whole truth: and this Servants are obliged to do, both upon the account of Conscience toward God, who is a God of Truth and cannot lye, and out of respect to their Masters, with whom they ought to deal faithfully in all things,  
and

and therefore, Lastly, should speak honourably of their *Masters* behind their backs, speaking good of them and not evil: and this Respect did *Abraham's* Servant likewise discover toward his master, *Gen. 34. 35, &c.*

Now contrary to that respect in the aforementioned particulars, is that confidence and boldness in Servants, which is now too much in fashion, whereby Servants seem to have no regard to their masters presence; but are full of idle and impertinent discourse, even before, or within hearing of their master: answering again, and repeating the words of their masters, is likewise contrary to this respect, and occasions much trouble and disturbance; so is impatience also, when they will not endure to hear their masters make an end of their discourse, but will either intempt them, or go away from them.

Stubbornness, or refusing to give an answer of what is demanded of them, though their silence may be prejudicial to their masters or themselves, is contrary to that respect which is due to their masters: and so is Pride and Arrogancy in speaking to  
their

their masters, which proceeds sometimes from Servants despising, or disdaining of their masters for their Poverty, or some other reason, and sometimes from Servants overvaluing themselves, and thinking themselves better than he, by reason of their Birth, Parentage or Education, which occasions them to forget the present circumstances they are in, and the place and condition wherein they are; from whence proceed too low and mean thoughts of their masters, and too high and presumptuous conceits of themselves; and this doth often occasion muttering and murmuring upon every inconsiderable accident, and is the occasion many times of much disturbance, as *Solomon* saith, *Proverbs 15. 1. Grievous words stir up anger.*

Unseasonable or impertinent interruption of their masters, is also a sign of very little respect, especially when his mind is intent upon some urgent or important affair, and this the people seem guilty of in *St. Mark 3. 32.* when they interrupted our Saviour while he was preaching to them,



them, by telling him, that *his Mother and his Brethren were without to seek him*: speaking to their Masters while they are in Passion, is very unbecoming to Servants, and hath often occasioned great mischief and damage; and so hath stubbornness, or want of speaking in Servants when they have been required thereunto. Holy Job among his many other afflictions and calamities complains of this as one. *I called my Servant and he gave me no answer, Job. 10. 16.*

But especially lying, is very sinful and wicked, when a Servant shall endeavour to hide or conceal a fault thereby, and is very contrary to that respect which is due to a Master; Lying is in it self a very heinous sin, but hath far greater aggravations when it is imposed upon those who have authority over us, and are thereby the Representatives of the Almighty: when Gehazi had cunningly got Money and Garments from Naaman, and his Master inquired of him where he had been, he very briskly replies, *Thy Servant went no whither, 2 King. 2. 25.* whereupon Elisha to deter all Servants from such wicked practices

practices for the future, immediately executes the judgment of *Naaman* upon him, *The Leprosie therefore of Naaman shall cleave unto thee and to thy seed for ever.*

Lastly, It is very wicked in a Servant to disgrace or speak evil of his master in his absence, for though what he may say of his master may be true, yet ought he rather to conceal his faults and infirmities than discover them; how much more abominable is it then to raise false and slanderous reports of his master; this was a monstrous and ingrateful wickedness in *Ziba* against his master *Mephibosheth*, *2 Sam. 16. 3.* and ought to be avoided by all honest and faithful Servants.

And as Servants ought to be respectful to their masters in words, so likewise in their Carriage and Behaviour toward them; and therefore according to customs or places wherein they are, they ought to use all submissiveness towards them, in going to them, coming from them, receiving any charge from them, or bringing any message to them. When *Isaac* gave his Blessing to *Jacob*, *Gen. 27. 29.* he gives him this as part of it, *Be Lord over thy bre-*

*Brethren, and let thy Mothers Sons bow down to thee : which seems to determine the posture of a Servant, and likewise his duty therein. And therefore when the Children of the Prophets saw that the Spirit of their master *Elijah* rested upon *Elisha*, 2King 2. 15. they presently concluded it to be an evident demonstration, that God had appointed him to be a Master and Governour over them, and thereupon they came to meet him, and bowed themselves to the ground before him.*

And therefore the whole behaviour of a Servant toward his master ought to be managed with such modesty and humility, as may plainly discover an honourable respect to him, as by standing in the presence of his master, to signify that he is ready to perform any service which his master shall require of him; and this was one thing which was taken notice of, and commended by the Queen of *Sheba* in the Servants of *Solomon*. 1Kin 10. 5. so: when she saw their standing she said, *Happy are thy men, happy are these thy Servants, which stand continually before thee, and hear thy Wisdom.* Likewise to have their heads

their heads uncovered in our times, and in these parts of the World is in men a sign of respect to each other, and therefore ought to be used by Servants toward their Masters. Briefly, there ought to be modesty and sobriety in the whole carriage and countenance of Servants in the presence of their Masters, that they may thereby testify their reverence and respect toward them.

How rude and unbecoming then is the carriage of those Servants, who for want of good Education come in, and go out of the presence of their Masters, without the least sign of respect toward them, as if they were their fellows and companions: others, if at the first coming in of their Masters they shew any kind of reverence toward them, yet all the day after, they presume upon a saucy and unbecoming familiarity with them, and can scarce afford to keep themselves uncovered in his sight, especially (as we hinted before) if the Master be mean and low in the World; as if a poor Master did not represent the image of God, as well as the rich; certainly the Word of God makes no difference

difference nor distinctions, it doth not  
where command them to serve rich Ma-  
sters only; with fear and trembling; Ser-  
vants therefore ought more to regard the  
Authority, than Ability of their Masters  
since God hath conferred as much honour  
and authority upon the poor Master as  
the Rich.

---

CHAP



## CHAP. II.

*Of Servants Apparel.*

**T**HE Apparel and Cloths worn by Servants, ought to be according to their quality and decree, and not to exceed their Masters, as is too much used in these days; since one end of our Apparel is to distinguish between superiors and inferiors, and therefore it must necessarily shew a great disrespect in a Servant, to exceed his Master therein. An ingenious Servant is easily contented with mean, but becoming Rayment; he knows the time of his life will be but short, and therefore thinks it unreasonable that his thoughts about such inferior things should be long. Fond cares about the body do too frequently entice away the strength of the mind after them.

2. Exceeding



2. Exceeding faulty therefore are those Servants who are so excessive in the Apparel, that there is no distinction between them and their Masters, or if there be, the Servant excels in Gallantry; now modes and fashions are many times soon taken up by Servants than their Masters, and they seldom scruple at any indirect course for procuring them: So that if the Queen of *Sheba* were now living, she would have as much cause to admire the disorder that is to be seen among Servants in our days, as she wondred at the comely order of the Servants of King *Solomon*. Let such proud Servants take heed for if God hath threatned to *visit the Children of Princes that walk in strange Apparel*, Zeph. 1.8. it is much to be feared that he will more severely visit them.

3. Besides let Servants remember that cloths are things which add no true worth to any, and therefore it is an intollerable vanity to spend any considerable part of our time upon them, or to value our selves ever the more for them; Let Servants rather cloth themselves as richly as possible with all Christian Graces and Virtues; for

tho

those are the garments that will make them appear lovely in Gods Eyes, yea, and in Mens too; for there are none but Fools and Idiots, who will not value persons more for being good, than because of their fine cloths.

4. For let us but consider to what end our Clothing and Apparel was designed, and we shall have no great cause to be proud of it: one end was the covering of our nakedness, as we may read, *Gen. 3. 21.* and that was the effect of the first sin, and therefore we have cause to be ashamed and humbled, as having lost that innocence which was a much greater Ornament than any the most glorious Apparel can be; and from hence we are engaged to have our Cloths modest, that it may answer the end of covering our shame. Another end of our Apparel is, the defending the body from cold, and thereby to preserve the health of the body. Lastly, Another is, the differencing and distinguishing of Sexes, and likewise of Qualities, as was intimated; God hath placed some in a higher condition than others, and in proportion to their condition,

C on,

on, it is necessary their clothing should be, and therefore it befits Servants always to remember their present State and Station, and to cloth themselves accordingly, and if they desire to adorn themselves, let it be as St. Peter adviseth persons in his time, *1 Pet. 3. 4. In the hidden man of the heart, even the ornament of a meek and quiet spirit.*

---

## CHAP.

## CHAP. III.

### *Of Servants Obedience to their Masters.*

**C**ertainly no inferiors are more obliged to Obedience than Servants; it is their chief and principal duty, and expressly commanded in the Scriptures, *Eph. 5. 6. Servants be obedient to them that are your Masters, &c.* and indeed all other dutys are comprehended under obedience; so that those who are contrary minded, who are rebellious, and disdain to be under the command of their Masters, and are ready to say with those in *St. Luke 19. 14. We will not have this man to reign over us,* ought to be accounted as Enemies to God and all Civil Authority and Government; for how can they pretend to acknowledge them to be their Masters, if they deny all lawful subjection to them?

2. Now the Obedience required of a Servant to his Master, consisteth either in not doing any thing without the advice, or against the consent of his Master; or in readily obeying and performing all the lawful commands of his Master: as to the first, Servants ought to forbear to do any thing without, or against the consent of their Masters, because that during the time of their Service, they are not their own men, neither ought they to do any thing upon their own account; both their persons and actions are all their Masters, the will of their Masters must be their absolute rule and guide in all things which are not contrary to the Will of God. We have a very notable example in *Abraham's* Servant, who when he was employed by his Master in a matter of concernment, he propounds all such scruples as he could then think of to his Master, that he might receive direction from him therein, that so he might not be obliged to do any thing of his own head without particular order and warrant from his Master, *Gen. 24. 5.*

3. And this part of a Servants duty will  
appear



appear more plain and evident by considering some particular instances, of these things which a Servant ought not to do without the consent of his Master, as we find them recorded in the holy Scriptures.

4. Servants ought not to go whither they please without the knowledge of their Masters, that expression of the Centurion in *St. Matthew 8.9.* *'I say to one go, and he goeth.* seems strongly to imply, that without the consent of his Master a Servant ought not to absent himself from his Service: and therefore those Servants who watch their opportunities to go whither they list, when their Masters are employed about some urgent affairs, or at night when their Masters are gone to their rest, are very much to be blamed, and do exceedingly come short of that obedience which is required of Servants, besides the dangerous consequences which commonly proceed from such ill practices: thus *Gebazi* the leud Servant of *Elisha*, watched his opportunity to run after *Naaman* supposing that his Master would know nothing of it. but the dreadful effect thereof upon

him.



him and his Posterity, may be a sufficient warning to all other Servants for the time to come, *2 King 5. 20.*

5. Servants ought not to manage their own Affairs and Concerns and neglect that of their Masters; it is observed that *Jacob* while he was a Servant to *Laban*, though he had a Flock of his own, yet he fed his Masters Flocks, and committed his own into the hands of his Sons, for them to keep and look after, *Gen. 30. 25.* which is contrary to the practice of some Servants, who being bound faithfully to serve their Masters, yet do their own business, and study and contrive their own profit and advantage without the license or knowledge of their Masters, and this was the aggravation of the crime of *Gebazi*, and made it, as it were, private stealing, by his withdrawing himself from the service of his master, and going to receive gifts upon his own account, and thus faulty are many unfaithful servants who will make use of their masters Credit and Reputation for their own benefit and profit.

6. Servants ought not to do what business they themselves please, though in it

self lawful, and upon their masters account; we read in *2 Sam.* 18. 19. that *Abimaaz* had a great desire to carry the news of the death of *Abfalom* to King *David*, yet he would not presume to do it without leave given him by *Joab*, who was his Captain and master; it is said *Proverbs* 31. 15. that the virtuous Woman or Mistress giveth a Portion to her Maidens, that is, the portion of work which they are to do by her appointment. The servants of the *Centurion* every one performed that part of their duty which was required of them: and those servants that had their Talents committed to them, *Mat.* 25. 16. each of them was solicitous for the improvement of his own Talent; therefore servants ought not to chuse their own work, or to do only that part of it which pleaseth them, or else wholly to neglect it, or do it with much unwillingness or discontent.

7. Servants ought not to marry during the time of their service, and this Apprentices generally oblige themselves not to do by their own consent in their Indentures, without leave from their masters; and the

Law of God in *Exod. 21. 4.* allows a servant to marry, *if his Master give him a Wife*, which implies that he may not marry without his leave, and therefore when *St. Paul* in *1 Cor. 7. 2.* says, *To avoid fornication let every man have his Wife, &c.* he discovers what means God hath appointed for every one to avoid Fornication, yet not that every one should make use of it, when it may happen to be contrary to some other Command or Order ordained of God; for this precept is given to those that are within their own power, but servants and children are to be directed by their Masters and Parents: However, if necessity require, servants have liberty to acquaint their masters with their desires, and to use all lawful means for the obtaining liberty, or the assent of their master therein.

8. Servants should not dispose of the Goods of their master at their own pleasure, nay, though it may be to charitable uses. The Steward in *St. Luke 16. 1, 2.* who wasted his masters Goods was justly deprived of his office for the same; yea, in the 8th verse he is called the unjust Steward,

*Of Servants Obedience to their Masters.* 33

*Steward*, for disposing of some of his masters Goods, for his own future maintenance, and therefore it was a point of injustice, and unlawful; and though it is said *the Lord commended him*; the intent thereof only is, that he commended his Wisdom therein, but not his injustice; he commended his care for providing for the future, not the way and means he made use of for obtaining it; neither ought servants to be liberal in disposing of their masters Goods, or to think that without their leave they may give them to the Poor; for pretence of Charity is no excuse for Injustice, and therefore they ought to give their master or mistress an account that such things are in the House, and meet to be disposed of for the relief of the Poor; but without the knowledge and consent of their masters, they ought to dispose of nothing.

9. Servants ought not to go from their masters till the time of service which they have covenanted with them, be expired, when *Jacob* after a very long Apprenticeship to *Laban*, had a desire to go away from him, *Gen. 30 26.* he asked leave, and

because his Uncle and Master was unwilling to part with him he continued still with him; and though it is afterward said, that *Jacob* stole away privily from his master; yet it is plain, that the Covenanted time of his Service was out, and that he had an exprels Command and Warrant from God Almighty to be gone; and therefore his example herein is neither to be insisted on, nor followed, without such an extraordinary Call thereunto, which is not now to be expected. And therefore those two servants who ran away from their master *Shimei* in the *1 Kin.* 2.39. are charged therewith by the Holy Spirit, and it is Recorded to their shame and infamy; and *Onesimus* who run away from his master, is sent back by *St. Paul*, *Philemon vers.* 22. And *Hagar* is by an Angel commanded to return home to her Mistriss, *Gen.* 16.9. And though it may be objected that their Masters are cruel and severe, as it is said *Sarah* was to *Hagar*, yet an Angel from Heaven commanded her to go back, and submit her self under the hand of her mistriss, and *St. Peter* *1 Per.* 2.18,19.



*Of Servants Obedience to their Masters. 35*

2. 18, 19. gives this positive charge to servants. *Be subject to your masters with all fear, not only to the good and gentle, but also the froward; for this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.*

---

## CHAP. IV.

### *Of Obedience to the Commands of Masters.*

I. **H**AVING briefly discoursed of what Servants ought not to do if they would testify their obedience to their Masters. Let us in the next place consider what is their duty herein: The first and principal part whereof, is a very ready and willing performance of all the lawful commands of their Master; the power of commanding is in the Master, and



and the duty of obeying in the Servant; and therefore the peculiar duty of a servant, is to have respect to his masters desires, and to do what he requireth him.

2. And thus the Prophet *David* describes the property of a good servant, *Psal. 123. 2. The eyes of Servants look to the hands of their Masters*; which expression of looking, as it implyeth an expectation of relief and succour: So likewise it intendeth a willing and ready mind to execute any command that their masters should lay npou them. And the *Centurion*, *St. Mat. 8. 9.* commendeth this duty in his servants, who performed whatever he commanded them: and so also are the servants of *Abraham*, *Elijah* and others; and our blessed Saviour in *St. Luke 17. 7, 8.* seems to exact and require this duty of servants; when he intimates, That though a Servant have been all the day long at plow, which is a very tiresome and laborious employment, yet when he cometh home, if his master command him to dress his Supper, and wait, he must do it. By all which Instances it appeareth, that if a master command his servant to come  
or

*Of Obedience to the commands of Masters.* 37  
or go, to do this or that, he ought to obey him therein.

3. When servants therefore refuse to perform the commands of their master, This is the highest degree of Disobedience; and this was a great crime in *Ziba*, the servant of *Mephibosheth*, who when he was commanded to saddle his masters Ass, that he might meet King *David*. 2 *Sam.* 19. 20. went away and did it not, which might have hapned to have been very prejudicial to his master; and thus *Job* laments and complains of his servants; who being called would not answer nor obey him, *Job* 19. 16. And this indeed of all other offences, is the most provoking, because it discovers the greatest contempt of the power and authority of a master.

4. And this obedience of Servants, must not be a grumbling and unwilling service, but ready and chearful, as *St. Paul* exhorts, *Eph.* 6. 5, 7. *Servants obey your Masters in all things, with good will, doing service, and to help them therein, they are to consider that it is to the Lord and not to men; our blessed Jesus took upon him the form of a servant, Phil.* 2. 7. and hath

hath in that case left his own example as an excellent pattern, for *Psalms* 40. 8. he saith, *I delight to do thy will*; speaking to God that sent him. and *St. John* 4. 34, *My meat is to do the will of him that sent me, and to finish his work*. Intimating that Jesus Christ did do the work of him that sent him, with the same willingness, delight and chearfulness that a man eats his meat when he is hungry: and *Jacob* served his Uncle *Laban* chearfully, *Gen.* 29. 20. So that seven years seemed to him but a few days; and though one reason thereof was his love to *Rachel*; yet if he had not had some kindness and respect to his master and his service, the time might have seemed tedious enough; but however, if the Love of *Rachel* caused *Jacob* to perform his service so chearfully; then if servants love God, for whose sake they ought to do their duty, and who hath promised, *that whatsoever good thing a man doth, the same he shall receive of the Lord, whether he be Bond or Free, Eph.* 6. 8. then should they execute all the commands of their masters with chearfulness and willingness.

5. And indeed that temper of mind  
which

38 *Of Obedience to the commands of Masters.* 39  
an which St. Paul tells us, is required in the  
he giving of Alms, 2. Cor. 9. 7. may be ve-  
to rily fitly extended to all other Christian Du-  
tys, which we are commauded to perform;  
t, for he saith that *God loveth a chearful gi-*  
ze, *ver*; that work or duty therefore that is  
e- not seasoned therewith, is not acceptable  
at to God; and as chearfulness in our works  
e- renders it more pleasing to the Almighty,  
is he so it likewise causeth it to be more easie  
d and pleasant to those who are exercised  
therein, as it is in our common Proverb,  
nothing is hard to a willing mind.

6. Nay, when there is this chearful-  
ness of spirit in a servant, he is even as  
free as his master, for such a servant is  
the *Lords Freeman*, 1. Cor. 7. 22. And  
though he be not free from his master, yet  
he doth thereby make his service as easily  
as freedom to himself. Let servants there-  
fore have respect towards God in their  
service, and to his acceptation and remu-  
neration, or rewarding thereof, and this  
will very much quicken and enliven them  
in their duty. If a reward from men en-  
courageth poor men to be glad of their  
work, and to perform it chearfully: If  
Trades men

Tradesmen, Physicians, Lawyers, and indeed most sorts of men are with much willingness engaged to take great pains for the hope of gain and advantage; should not the recompence which God hath promised to bestow upon servants, be a strong willingness therein: Let them therefore endeavour to obtain such an Eye of Faith as *Moses* had, *Heb. 11. 26.* who had respect unto the recompence of the reward

7. That service then which is performed with heaviness of spirit, and discontentedness of mind; that same which is done grudgingly and by compulsion, is certainly very displeasing both to God and man, that service which servants are forced to out of meer necessity, is rather the service of a beast than a man, and servants surely can reap but little satisfaction nor comfort from it, since it can be no ways pleasing to God, nor acceptable to their Masters.



## CHAP. V.

*Of Obedience to the Instructions  
of Masters.*

**N**OW as a Master hath power to command, so it is likewise his duty to instruct his servants in the ways of righteous, and likewise in that civil course of life wherein they ought to walk for the future; and it is the duty of servants to hearken, and to be obedient to them therein: and those servants who are bound to their masters to learn a Trade of them, are more particularly obliged to hearken to their masters, in what he shall instruct them; and endeavour with their utmost diligence to perform what he requires, and that upon several accounts.

2. As that Servants may for the future do their masters better and more profitable service; and that by being perfectly instructed



instructed in their calling or mystery, they may be the more capable to maintain and provide for themselves and their families when they come to be free; and may likewise be able to instruct those that may happen to be servants to them in time to come and thereby be serviceable in their Generations for the advantage of mankind, and may the better discharge a good conscience in that particular place, and calling, which it hath pleased God to allot to them.

3. But some servants through Idleness, sluggishness or dulness, or else by reason of carelessness and untowardness, are very faulty in this particular, and therefore exceeding vexatious and troublesome to their masters or themselves, and never prove expert in their Trade and Employment; whereas had they been careful, attentive and obedient to their masters instructions, they might have known as much as he: These are to be reckoned enemies both to their masters and themselves; a grief and trouble to their Parents and Friends, and unprofitable Drones in the City or Country where they dwell.

4. Those Servants who have pious and religious masters, that are careful to instruct their servants in the ways of godliness, ought likewise to be obedient to the instructions of their masters therein; such were the servants of Joshua, or else certainly he would not have engaged for them as he did Joshua, 24. 15. *As for me and my house we will serve the Lord*, and such were the servants of that Rule mentioned in St. John, 4. 53. of whom it is said, *that, himself believed and all his household.* And the Servants of Lydia, Acts 16. 15. *who was baptized, and her household*; and the Taylors, servants in the 33 verse of that Chapter; of him it is mentioned, *that he believed in God and all his house*; for under the Term of House and Household, surely none doubteth but that servants are likewise comprehended.

5. Now if these Servants had not hearkened not yeilded to the Instructions of their Masters or Mistresses, they would not have believed in him, in whom their master believed; neither would they have been baptized at the same time with their mistresses; and that expression of St. Paul.

*Romans.*

*Romans 16. 5, Likewise greet the Church that is in their House; and Philemon ver. 2. to the Church in thy House,* seem to imply, that all in the house were of the same faith with the master and mistress; and is expressly observed, *Acts 10. 7.* the Souldier which waited continually upon Cornelius, was a devout man, and one that feared God with all his house.

6. And the transcendent benefit and advantage which will redound to servants, by hearkning to, and obeying such pious instructions, is unspeakable, for there is more real profit to be obtained by following the spiritual directions of religious masters; than by the most subtle and cunning Artifices they can learn from the wittiest and over-reaching Person in the way of their Trade and Employment; and therefore both upon the account of duty, and also for their profit and Interest, servants are bound to give ear to, and follow the godly Instructions of their masters.

7. But notwithstanding this duty is exceeding beneficial, yet of all others, it is generally least accounted to be a duty, and commonly neglected and disregarded,

*f obedience to the instructions of Masters.* 45  
and the contrary thereof too much in use  
and practised : for many servants have such  
sicious and debauched minds, that if it  
possible, they will avoid being concern-  
ed with those masters who make consci-  
ence instruct their servants in the way of  
eternal life and salvation, They will chuse  
masters that are irreligious, and prophane  
Worldlings, Atheists, or any thing rather  
than those that are serious and religious ;  
for nothing is so displeasing to our corrupt  
natures, as being restrained, and kept  
within the bounds of Religion : there are  
few that are willing to walk in that narrow  
way, or enter into that streight gate, which  
leadeth to everlasting happiness ; *The God*  
*of this World doth so blind the eyes of most*  
*men,* that they cannot see nor consider the  
end of this narrow way ; They cannot for  
want of faith behold the blessedness this  
streight gate will bring them into ; or if they  
do see it or believe it, yet they think it is  
far off, and their minds do so much sa-  
vour the things of the flesh, and of this pre-  
sent evil world, that they do not regard  
the happiness that is to come.

8. Now those masters that are relig-  
ous

ous, will endeavour as much as possible to oblige all their servants to walk in this narrow way; whereas those that are irreligious, will suffer them to go in the way of their own hearts, without interruption or reproof; they will not correct them for swearing, lying, drunkenness, or profanation of the Sabbath, but suffer them to spend that holy day of Rest as they please, either in drinking, walking or playing without the least restraint; they allow them to rise and go to bed, without prayer, Catechising, hearing or reading the Scriptures; and if they do but rise to do their masters business and follow his employment, they concern themselves no farther; such masters are not like devout *Cornelius*, who was one that feared God and all his house, and prayed to God alway.

9. And therefore some servants, who have been placed with religious masters, when they have observed the pious and devout dispositions of their masters, and the strict orders of their family, they have been very much discontented therewith, have thought their master's houses to be as bad as a Prison to them, often mur-  
muring



blest and muttering because of the restraint which was laid upon their destructive exorbitances; and when they have been called to any religious Exercise, they have been ready to say, that they never came to learn this, nor to be thus employed; but if their masters will set them about their work, they are willing to perform it; but this strictness and exactness in their lives and conversations, does not at all agree with their vicious and extravagant humours and naughty inclinations.

10. Other Servants again, are more negligent and careless in doing the business they are employed in, because their masters are religious; and it is many times observed, that prophane and irreligious masters shall have more service done them than those that are godly and pious; yea though those good men give them more encouragement than others, which some charge as a fault in the masters; but unquestionless it is generally chargeable upon servants, who by their vitiated tempers, and inclinations, do esteem the false delights and pleasures in sin, and the liberty allowed them therein by ill men, to be much

much more valuable than any virtuous consideration whatsoever; and thereby demonstrate themselves to be impious and Rebels against God, ingrateful to their masters, and very injurious and false to their own souls: But let such perverted minds remember the Rule of blessed St. Paul, 1 Tim. 6. 2. *That they that have believing masters, let them not despise them but rather do them service because they are faithful and beloved.*

---

## CHAP. VI.

### *Of Submission to the Rebuke and Correction of Masters.*

I. **T**HE Obedience which Servants ought to render to their Masters, in respect of Rebuke and Correction, is patiently and meekly to suffer Reproof, not answering again, as St. Paul exhorts

*Of Submission to the Rebuke of Masters.* 49  
exhorts *Titus*, 2. 6. that is, not making  
such surly and rude replies, as may in-  
crease the displeasure of their Masters, a  
thing too frequently practised by Ser-  
vants, even when there is just cause of re-  
prehension, whereas *St. Peter* directs them  
to suffer, even the most undeserved cor-  
rection, even when they do well and suffer  
for it, 1 *Pet.* 2. 18. when the Apostle gives  
them an express command which is streng-  
thened and enforced by many reasons,  
*Servants be subject to your Masters with all*  
*fear, not only to the good and gentle, but to*  
*the froward, for this is thankworthy, if a*  
*man for Conscience toward God, endure*  
*grief, suffering wrongfully; for what glory*  
*is it, if when you are buffeted for your faults,*  
*you take it patiently? This is acceptable with*  
*God.*

2. From which Precept of *St. Peter* it is  
very clear and evident, That correction  
is to be patiently endured by Servants,  
and if so, then much more reproof, and  
though correction may sometimes happen  
to be unjustly inflicted; yet it is to be  
suffered quietly, and therefore by conse-  
quence much more, when it is deservedly

D                      laid

bid upon them; and if *buffeting*, and that  
 from a *froward Master*, be thus submissively  
 to be born, then much more the lighter Re-  
 bukes and Corrections of a good and di-  
 ferect Master. *Joseph* patiently endured  
*Fetters, Iron Chains and Imprisonment*,  
 though they were unjustly inflicted upon  
 him; even for his Justice and Faithful-  
 ness to his Master, but great was the re-  
 compence which he received of God for  
 the same, and there is nothing more sure,  
 than that the righteous Lord of Heaven  
 will render recompences to those his Ser-  
 vants who shall endure pains and grief and  
 wrong for the sake of a good Conscience,  
 and in pursuance of their duty toward  
 God; for the Apostle saith, *this is thank-  
 worthy*, as if he should say, it is worthy  
 of praise and commendation, and so con-  
 sequently of reward. He saith likewise, it  
 is *acceptable to God*; so that though men  
 may account it baseness and meanness of  
 it, nay, though proud and unjust Ma-  
 sters may from thence take occasion to in-  
 sult and trample upon their Servants, yet  
 God will recompence them for the  
 same.

3. For this is one of the principal Rules of our Christian Profession; which is likewise intimated by St. Peter, when he says, *even hereunto were ye called*; and the Christian Religion requireth all men, to give place unto wrath; Rom. 12. 19. to turn the other Cheek when one is smitten, St. Mat. 5. 39. *to overcome evil with goodness*, Rom. 12. 21. Now if all good Christians are required to use so much patience and forbearance toward their equals, how much more ought Servants to suffer it from their Masters, and St. Peter recommendeth the Example of our Blessed Saviour himself in this case, 1 Pet. 2. 21. *who when he was reviled, reviled not again*; and *when he suffered, and that most injuriously, yet he patiently endured all*; and let Servants remember, that if they suffer with Jesus Christ, they shall likewise reign with him.

4. And therefore if it should happen, that a Servant should be unjustly reprov'd by his Master, and charged with what he is altogether innocent of, yet an angry and passionate contradicting his Master, may chance to be of very ill consequence,



and therefore if he thinks fit to undeceive his Master, that so he may no longer continue to have an ill Opinion of him, let him humbly and meekly vindicate himself when he shall find a convenient opportunity: Nay, though a Servant should be likewise unjustly corrected, yet ought he to make no resistance, since our Saviour himself could very easily have freed himself from his Persecutors, but would not, and his Example is recommended to Servants, for if Servants suffer for Conscience sake, they will not resist, though it be in their power so to do.

5. Much less will they study to revenge themselves upon their Masters, as some wicked Servants have designed to do; for this proceeds from a malicious and desperate mind; and those who in their hearts wish the ruine and destruction of their Masters, make themselves guilty of blood before God, who without serious Repentance will require it at their hands.

6. But the patient suffering of rebuke is not all that is required of Servants in this matter, they must also amend the fault which they are rebuked for, and not think

think that they have done enough, when they have (though never so dutifully) given their Master the hearing; and it may sometimes happen, that a real amendment of former faults, may cause a Servant to be better, and more useful than before he committed them; as St. Paul seems to intimate in his Epistle to *Philemon* ver. 11. where speaking of *Onesimus*, he saith, *In time past he was to those unprofitable, but now profitable to thee and me.*

7. If Servants therefore, after being rebuked, go on still in their evil and indirect courses, and thereby add greater Provocations to their Masters, they are to be reckoned either proud and scornful, (and Solomon saith, *a scorner beareth no Rebuke*, *Prov. 13. 1.*) or else, that it proceeds from a base, servile, brutish disposition, of whom it is said, *An hundred stripes enter not into him*, *Prov. 17. 14.* and is one of those fools whom Solomon characterizeth, *Prov. 27. 22.* *Though thou shouldst bray a fool in a Mortar among Wheat, with a Pestle, yet will not his foolishness depart from him.* But much worse is the temper of those servants, who grow more extra-

extravagant for being rebuked and corrected; certainly, such as these must expect nothing but shame, beggery, or some ignominious death, without speedy amendment and reformation.

---

## CHAP. VII.

### *Of Fidelity.*

**A**Nother great duty of Servants toward their Masters, is, that faithfulness whereby Servants are obliged truly and faithfully to discharge that trust which is committed to them; and this is expressly commanded to Servants by *St Paul*, to shew all good fidelity, *Ti us*, 2. 10. And it is required in *Stewards* that a man be found faithful, *1 Cor.* 4. 2. And that expression concerning *Moses*, *Heb.* 3. 5. *He was faithful as a servant*, implys, that  
 faithfulness

faithfulness doth properly and absolutely belong to Servants; and our Blessed Saviour joineth goodness and faithfulness together, *St. Mat. 25. 21. Well done thou good and faithful Servant*, which intimates, that a Servants goodness consisteth in his faithfulness.

2. And this fidelity in Servants is very advantagious both to their Masters and themselves; the benefit that accrues to Masters thereby, *Solomon* taketh notice of, *Prov. 25. 13. As the cold of Snow* (is very pleasant, refreshing and comfortable) *in the time of Harvest* (when men are even ready to faint with heat) *so is a faithful messenger to them that send him*, for he refresheth the soul of his masters, And the advantage that redounds to Servants is excellently describe by our Saviour, who thereby likewise discovereth his approbation and rewarding thereof; *St. Math. 25. 21. Well done thou good and faithful Servant*, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

3. Every Servant must be called to an account, if not by his Master on Earth,

## 56 *The Apprentices Companion.*

yet by his Master in Heaven, who will then say to every one, *Give an account of thy Stewardship. Luke 16.2.* Now if Servants be not faithful, what other sentence can they expect, then that which was pronounced upon that wicked, slothful and unprofitable Servant, who *hid his Talent in a Napkin, Mat. 25.30.* Cast ye the unprofitable Servant into utter darkness, there shall be weeping and gnashing of teeth.

4. Now this fidelity in Servants consists in several particulars; whatsoever is committed by a Master into the hand of a Servant must by him be carefully preserved: And that expression of St. Paul to Timothy, *1 Tim. 6.20. keep that which is committed to thy trust,* seems to be a Metaphor taken from the duty of Servants; and great was the faithfulness of Joseph in this kind, which caused his Master to put *all that he had into his hand, Gen. 39. 4.* the fidelity of Jacob was likewise very remarkable, *Gen. 31.38.* for in twenty years wherein he had the keeping of his Master Labans Cattel, the Ewes and the she Goats cast not their young, neither were the Rams of the Flocks devoured, &c.



5. If Servants therefore observe any damage to be done to their Master's Goods (which are under their charge) by others, they must carefully endeavour to prevent it, or to give an account thereof to their Masters, that it may be redressed, as those Servants did which are mentioned in St. *Matthew* 13. 27. who gave notice to their Masters, that Tares sprang up in his Field instead of good Corn. And this Duty is indeed absolutely necessary in a Servant; for every Master is supposed to intrust his Affairs, as well to the care, as to the honesty of a Servant, for it would be little advantage to a Master to be secured that his Servant himself would not cheat him, whilst in the mean time, he would by his carelessness give opportunity to others to do it.

6. Servants ought likewise to endeavour to advance and promote their Master's Estate and Concerns; *the little that Laban had, Gen. 30. was by the faithfulness of Jacob in this kind encreased into a multitude.* And the Talents, which were committed to the trust of the two faithful Servants, in St. *Matthew* 25. were by  
D: 4 their

their care and industry encreased into as many more; so that Servants do not sufficiently discharge their duty by not improving their Masters Estates, unless they improve it; for he that kept his Master's Talent safe, was accounted an unprofitable Servant, and received a very severe doom accordingly; therefore he that does not carefully look to his Masters profit, deceives his Trust as well, as he that unjustly provides for his own.

7. And this is another chief part of fidelity in a Servant, the not converting any part of his Masters Goods to his own use, without leave and allowance from him, or retaining any thing that is due to his Master; and this is that *Purloining* which the Apostle expressly chargeth Servants not to be guilty of, *Titus 2. 10. not purloining, but shewing all good fidelity*; and this word *purloin*, is the same whereby the fraud and deceit of *Ananias* is described, *Acts 5. 2. who kept back part of the price for which the Possession was sold*. And this indeed is no better than arrant Theft.

8. Now

8. Now under this Head may be comprehended; not only open and manifest Robbing of their Masters, by stealing their Money, or conveying away their Goods; but those other waies, that a Servant hath of gaining to himself, by the loss and damage of his Master, as being bribed to make ill bargains, concealing part of the price which he hath received for his Masters Goods; borrowing money in his masters name; charging more expence to his Masters account than hath been truly expended; inveigling away his Master's Customers, or purloining the Mens Goods committed into the Custody of his Master, to his great discredit and damage many times. And indeed this sort of unfaithfulness, is worse than common Theft; for by how much there is a greater trust reposed in any Person, so much the more doth the betraying thereof add to the crime.

9. The Fidelity of a Servant is likewise expressed in the doing all true Service to his Master, not only when his Eye is over him, and he expects punishment for his omissions and neglects; but at all times.

times even when his Master is not likely to discern his failing; and that Servant that doth not make conscience of this, is far from being a faithful Servant; This Eye-service being by the Apostle put in opposition to that singleness of heart which he requires in Servants, *Eph. 6. 6. not with Eye-service as Men-pleasers, but as the Servants of Christ, doing the will of God from the heart.* Thus Joseph feared his Master in singleness of heart; and therefore he refused to abuse his Master, by committing wickedness with his Mistress, though she was in a private Chamber, and none but themselves in the House. Happy is it for Masters when they have such Servants as he was, that they took no more care than *Potiphar* did, who committed all his Concerns into the hands of *Joseph*.

10. How unfaithful then are those Servants, who act with a double heart, when they perform only Hypocritical Service to their Masters, who are really *Eye-servants*, and such a Servant was *Gehazi*, who came in and stood before his Master, *2 Kings 5. 25.* as if he had performed some considerable service for him; when in the

## Of Servants Fidelity.

mean time, he had almost highly dishonoured him; and such a wicked Servant was *Judas*, who had as plausible a carriage and behaviour before his Master as any other of the Disciples, *St. John* 13 29, and yet was an horrid Traytor in his heart; for when it was thought that he went out to buy Provisions for his Master, at that very time he went purposely to betray him.

II. A Servants faithfulness is likewise discovered, in dispatching all the affairs of his Master, which are under his hand, and to endeavour that they prosper; It is noted concerning *Joseph*, 39. 2. that he was a prosperous man. And we have an excellent Precedent for this in the Example of *Abraham's* Servant, who was very faithful in dispatching the business of fetching a Wife for *Isaac*, and the matter accordingly prospered in his hand; of which we may observe several reasons; one was that he feared God, as we may read in the whole management of this affair; and God prospereth such as fear him in all things they take in hand, as we may see in the examples of *Jacob*, *Joseph*, *David* and



and others; then he called upon God for success upon his endeavours; now prayer is the most ready way to obtain any blessing from God; and without that all our endeavours are in vain; *It is in vain to rise up early, or to go to bed late, and to eat the bread of carefulness, unless the Blessing of the Lord attend it, Psal, 127. 2.* Then he returned thanks to God, when he saw an hopeful beginning of his affairs; Thanksgiving for the beginning of a Blessing, is the most effectual means for succeeding therein. Lastly he took all opportunities to inform himself in his business, *Gen. 24. 17. 23.* and when he had concluded and dispatched it, he makes no stay, but returns back again to give his Master an account thereof: so that he omitted nothing which he thought to be necessary in that matter; and acted therein, as if it had been for himself; and is thereby a worthy pattern for all faithful Servants to imitate.

12. How blame-worthy then are those Servants, who never concern themselves, whether the affairs wherein they are entrusted by their Masters, prosper or not? for

if

if they have any waies employed themselves therein; so that their Master cannot say they absolutely neglected it, that is all the care they take; nay many times these Servants, instead of using the means for obtaining a blessing; (as Prayer, Thanksgiving and the like) run into such wicked and debauched courses, as do directly prevent, and hinder them from succeeding in their Masters business, such as swearing, drunkennels, uncleanness and the like: These Irreligious Servants, as they sin against God and their own Souls, so they are likewise unfaithful, and unprofitable to their Masters.

13. There is another part of Fidelity in a Servant toward a Master which consisteth in keeping his secrets, and concealing his Infirmities. For by reason of the obligation and near converse and concernment that is between them; there is a necessity that Servants must be acquainted with some secrets of their Masters, which in faithfulness they are obliged to conceal, still supposing that they do not tend to the dishonours of God, nor to the endangering of the Government, nor to the damage

mage or mischief of any particular Person: for *Jonathan* is commended for discovering the mischievous design which *Saul* secretly intended against *David*, 1 Sam. 20

12 And *Solomon* saith, *He that is of a faithful Spirit concealeth a matter*, Proverbs 11

13. The faithfulness of *Jeremiah* is very remarkable, Jer. 38. 27. who tho the Princes came to him to know what he had said to King *Zedekiah*, yet he would not reveal it to them: the faithful concealing the infirmities of a Master, is likewise required of a Servant; for the best men are subject to many; and Servants being continually conversant with their Masters must necessarily observe some of them; and if they be not faithful herein, the discovering them may be very prejudicial, and of ill consequence.

14. Servants ought likewise to be faithful to their Masters, in assisting, advising, and concealing one another; by giving virtuous examples to them, encouraging them in virtue and goodness; and discouraging their vicious inclinations and practices; and likewise by preserving peace, unity

unity and kindness between each other; such a servant as this our blessed Saviour himself calls a faithful Servant, and pronounceth him to be blessed. *Mat. 24. 45.* for it is observable that the examples or advices of our equals and companions, have more prevailing influence upon our minds than that of others; a Servant therefore that is faithful in this kind, is a double blessing to his Master, not only from his own service, but likewise from that of his Fellow-servants.

But how much is to be lamented, that in these days the directly contrary is too much practised: How many Servants are there who by their evil examples, debauch and corrupt the minds of their Companions: how many are like that wicked Servant mentioned in *St. Mat. 24. 42.* who in the absence of his Master, began to smite his Fellow-servants, and to eat and drink with the drunken; that is, caused others to be drunk with him; others conspire together to do mischief, like the Sons of Jacob, *Gen. 37. 18.* who when they saw their Brother *Jos. ph* coming, consulted among themselves, and concluded

ted together to slay him; Behold this Dreamer cometh, come now and let us slay him; or like those in St. Matthew 21. 38 who when they saw their Master's Son, said among themselves, this is the Heir, come now, let us kill him, and let us seize on his Inheritance. Some Servants are apt to encourage others in disobedience and unfaithfulness, Psal. 2. 3. Let us break their bonds asunder, and cast their Cords from us, like Sheba, 2 Sam. 10. 1 We have no part in David, every man to his Tents O Israel. This is the humour of unfaithful Servants, which is one occasion of the general deprecation that is among young Persons at this time; but let such consider, that though they may escape the revenging hand of man, yet the vengeance of God will at last certainly overtake them.

16. A Servant may likewise express fidelity to his Master in relation to their Children, especially when they are young, by infusing honest, virtuous Principles into their minds, by being loving and kind to them, and by avoiding vain, idle, and prophane discourses before them: St. Paul

tells



his  
2. 7  
38  
on,  
ir,  
ize  
re  
ce  
ma  
ir  
I  
is  
of  
i-  
t  
E  
s,  
that evil communications corrupt good  
manners; 1 Cor. 15. 33. for Servants im-  
bibe such ill language and vicious habits  
and behaviour; that it is very difficult for  
Parents to reduce them again to sobriety;  
so that they have cause to curse the time  
that they entertained such lewd Servants  
into their Families. These and many o-  
ther waies may Servants be unfaithful to  
their Masters as to their Children, which  
are therefore with all imaginable caution  
to be avoided by those that are honest and  
virtuous.

17. The faithfulness of a Servant may  
be exprest about a general carefulness a-  
bout his Masters Concerns; by a readi-  
ness to obey the lawful and necessary com-  
mands of his Master and Mistress; and  
likewise a tenderness over them in their  
sickness, weakness, old age, or other dis-  
tresses which may sometimes happen to  
befall them; and wherein the help of his  
servants may be very necessary for them:  
It was great faithfulness in the servants of  
Saul when their master was vexed with  
an evil spirit, that they enquired after  
some remedy for him, 2 Sam. 16. 16 and  
so

So it was also in the servants of *Naaman*,  
*2 Kings* 5. 3. Those therefore that shall  
 forsake their masters when they are in dis-  
 tress, are certainly very inhumane, and  
 ingrateful servants: These are like the  
 servants of *Job*, who when the hand of  
 God was heavy upon him, and all his  
 goods was taken from him; and his Bo-  
 dy was full of Sores and Boils *Job*. 19. 15,  
 16. even at this very time he wofully com-  
 plains, *They that dwell in his House, and*  
*his Neighbours counted him for a Stranger,*  
*and he was an Alien in their sight; he call-*  
*ed his servant and he gave him no answer,*  
*so did Ziba leave Mephibosheth in his grea-*  
*test necessity,* *2 Sam.* 19. 26. and thus  
 did the Disciples fly from their Lord and  
 Master. *St. Matthew* 26. 56. but what  
 wretched and villanous servants then are  
 they, who from the weaknels and impo-  
 tency of their master, take advantages  
 against them, to abuse and injure them,  
 as *Rechab* and *Baanah* did. *2 Sam.* 4. 6.  
 or those who shall betray their masters in-  
 to the hands of their enemies, as the wick-  
 ed *Judas* did our blessed Lord and Saviour,  
*St. Mat.* 26. 15. what can such Traite-

rous

rons and unfaithful servants expect but to meet with such deserved ends as justly hapned to the Traytors aforementioned.

18. Lastly, to inforce this most necessary duty of faithfulness upon servants; Let them make their masters case their own, and do for him as they would for themselves, or as they would wish and desire others to do for them. The general Rule in the *Levitical Law*, is *love thy Neighbour as thy self*, *Levit. 19. 18* and *whatsoever you would have men do to you, that do you to them*, *St. Mat. 7. 12*. Now if men ought to use this general justice and sincerity to one another; yea though they be strangers to each other; then are servants much more obliged to do the same toward their masters; and upon this account our Saviour speaking of servants in *St. Luke 17. 10* saith that when they have done all that is commanded, they have but done their duty.

CHAP.

## CHAP. VIII.

## Of Diligence in Servants.

**A**Nother Duty required of Servants, is diligence in the service of their Masters; one part whereof, is; that they spend no more time in doing any thing than necessarily requires. It is remarkable concerning *Rebecca*, Gen. 24. 18. that she halted and let down her Pitcher; that she halted and emptied her Pitcher, and then went to the Well again. The Servant of *Abraham* having then made all possible expedition in dispatching the Affairs of his Master; It is said Gen. 24. 33. that he would not eat till he had told his Errand: and 2 Sam. 18. 23. *Ahimaaz* strove with *Cushi* who should soonest be with *David* to bring him the Tydings of the Overthrow of *Absolom* and his Army; and questionless the diligence and willing-

ness

els in *Abimaaz* to do his master service; made him out-run *Cushi*, and arrive before him: we read *2 Kings* 4. 29 when *Elisha* sent his servant to raise the *Shunammite's* Son to life again; he gives him this charge; give up thy Loins, go thy way; if thou meet any by the way, salute him not, and if any salute thee, answer him not again; which way of expressing himself, implies that diligence and expedition which is required of servants in the concerns of their masters.

2. A servant ought likewise constantly to attend to all those things which are the duties of his place, and not to give himself to Idleness nor Sloth, but to exercise all manner of care and pains in the performance thereof. That general Charge which is laid upon all men, *Gen.* 3. 19. in the sweat of thy face thou shalt eat thy bread, is certainly more particularly required of servants; *Solomon* exhorts, *Eccles.* 9. 10. that what soever thine hand findeth to do, do it with all thy might; the diligence of *Jacob* is very remarkable toward *Laban*, *Gen.* 31. 4., who saith thus of himself; in the day the drought consumed me, and the frost



frost by night, and my sleep departed from mine eyes. Great likewise was the diligence of those Shepherds that kept watch over their flocks by night, St. Luke 2. 8. and very commendable was the diligence of those servants, who by their industry doubled the Talents committed to their charge, St Mat. 20. 16.

3. Now as this diligence in servants is recommended to us in these aforementioned examples; so hath God Almighty likewise made many faithful promises to those that are exercised therein; such as that, Pro. 10. 4. the hand of the diligent maketh rich. Pro. 12. 14. the recompence of a mans hands shall be rendred unto him, and ver. 24. the hand of the diligent shall be exalted in rule. Pro. 24. 13 in all labour there is profit; for indeed the work or business where in servants are employed by their masters ought to be performed by them as the work of God; and St. Paul says as God hath called every one, so let him walk 1 Cor. 7. 17. now we know the work of God is to be done with all diligence, for curse is he that doth the will of the Lord negligently, Jerem. 48. 10.

4. Solomon therefore is very severe against Idleness and Slothfulness, and discovers the several mischiefs and inconveniences that proceed therefrom, *Pro. 26*  
*13. The slothful man saith there is a Lyon in the way*; that he pretends very improbable and unlikely dangers, which may hinder him in his duty, *Pro. 13. 15. as the door turneth upon the hinge, so a slothful man upon his bed*; intimating that he turns from one side to another; but does not rise up to perform any business, *Pro. 20*  
*16. The slothful man hideth his hand in his bosom, it grieveth him to bring it again to his mouth*; he is unwilling to use the least diligence about these things which are absolutely necessary for his maintenance and well-being, *Pro. 24. 33. yet a little sleep, yet a little slumber, a little folding of the hands to sleep*; He is slothful and sluggish, and never satisfied with sleeping, though he can sleep no more.

5. These are some of the lazy excuses and postures of idle persons; but what are the natural effects and consequences thereof, even as bad as can be imagined, as poverty, slavery and bondage; fruitless  
E wishes

wishes and desires, hunger, beggery and death; as Solomon at large expresseth in several places of his *Proverbs*; and to demonstrate what little happiness, or comfort Masters enjoy in such slothful, negligent Servants, he compares them to vinegar to the teeth, and smoak to the eyes, then which nothing can be more offensive, *Pro. 10. 26. as vinegar is to the teeth, and smoak to the eyes, so is the sluggard to them that send him*; and since many Servants are apt to think, that negligence and idleness is no crime, and that they do no wrong thereby to their Masters, Solomon says, *he that is slothful in his work, is brother to him that is a great waster*; *Pro. 18. 9.* upon which account our blessed Saviour chargeth a slothful servant to be *a wicked and unprofitable servant*, and giveth him his portion with those that do a great deal of mischief.

6. How slight soever therefore Servants may esteem of this want of diligence which is required of them; yet certainly their neglect herein is absolute theft and wrong to their Masters, since the best of their service is due to their Masters from them;  
and

and ought to use their utmost endeavour by all lawful and justifiable means to advance their Masters interest; so that it is not enough that they are employed in their Masters affairs, but they are likewise to use all kind of diligence therein, and carefully and conscionably perform the same; not so much to escape their Masters anger, as the wrath of the Almighty, who will certainly call every one of them to an account, how they have behaved themselves toward their several Masters.

7. Now one great occasion of this negligence in Servants, ariseth often from the many companions of, and multitude of acquaintance, which some Servants procure to themselves, which is many times the cause of this, and divers other mischiefs to young persons; and indeed what wickedness and debauchery is there, which Servants in these days are not drawn in to by evil company? how many hundreds have been split upon this dangerous Rock? what sin almost does escape them; and how do they encourage one another to do evil? from hence proceed *drunkenness*,  
E 2 *whoredom*,

whoredom, swearing, lying, cheating, gaming, and what not: It may therefore seem necessary to expostulate with our young Apprentice concerning this matter; and to discover in short some of those mischievous and deplorable consequences, which are certainly produced by such crying abominations.

## CHAP. IX.

### *Of Evil Company.*

**T**H E Proverb says, *præstat esse solus, quam male comitatus*; how easily are the tender natures, and the most hopeful dispositions of young persons corrupted thereby; for the filth will secretly cleave unto them, and will insensibly infect them: he therefore that goes in and sitteth with them, seems desirous to get acquaintance with Hell before his time; but let virtuous young men



men say as Jacob did, Gen. 49. 6. *O my soul come not thou into their secret; unto their Assembly, mine Honour be not thou united. These are seeming friends, but real foes; so when you may justly say, Is this your kindness to your friend, to become my snare and inticements unto evil? Or with the Philosopher, Oh friends, among hundreds of such companions; there is scarce one real, vertuous friend to be found.*

2. Thousands have died, and perished for ever of the infection they have caught from evil company, leaving this sad Epitaph upon their Grave-stone for the warning of others after them, *Bad Company in Life, is too ready a way to worse company in Death.* The honest Traveller is not overwilling to ride in the Company of Thieves, if he can possibly avoid it, and we may all say of our prophane Companions, that they steal, at least, our good name, and our time from us; for since men cannot see within our hearts, they will be apt to judge of us according to the company which we outwardly keep. It was a Proverb among the Jews, *If you can tell me what company he keeps, I will*

then certainly tell you what he himself is.

3. Not that young persons should despise any, but they may, and ought to carry themselves meekly and humbly towards all; but however, let them be very cautious, to chuse none, but those that are ingenious, vertuous and harmless for their companions. The Dove does not keep company with the Ravens, be you therefore as *David*, who was a companion of all that feared God, as *Solomon* after him, walking the way of good men, keeping the path of the Righteous, and it shall turn to you for a blessing and a testimony. It shall become as the Orator expresseth it, a sweet specimen or evidence of a good nature, and which shall demonstrate apparently your inclination toward Wisdom and Vertue.

4. For if you do indeed love your Heavenly Father, you cannot then consort, or keep company with those, who tear and blaspheme that holy Name of his, by prophane Oaths and Curses. I Jesus Christ your blessed Saviour be of any value or consideration with you, then certainly, you cannot possibly delight yourselves

selves in them, who tread under foot the Son of God, and account the bloud of the Covenant an unholy thing; do you therefore deliver your own souls, and desire them either to leave their sinning, or else tell them plainly, you must for the future leave their company.

---

CHAP. X.

*Of Drunkenness.*

*Fly Drunkenness, whose vile Incontinence*

*Takes away both the Reason and the Sence.*

I. **D**AILY Experience too sadly tells us, That there is nothing more common than *Drunkenness*, both among Young and Old, Masters and Servants;

vants ; and this is one evil effect likewise of bad Company, for he must certainly be wretchedly sottish that is drunk by himself ; good fellowship therefore, and the keeping of others company is the specious pretence of young persons, to meet and drink together : But certainly, if one man should drink ranck Poyson, his companion would hardly pledge him for company ; and if so, he hath far greater reason to be sober, for immoderate drinking is worse than Poyson, and though it doth not always work immediate death, (though there are many Examples of those that have died in their Drunken Fits) yet the Custom therein, does usually bring Persons, but especially young Men, to the Grave before their time ; however, it at present works that which every Wise Man should more abhor than Death, that is, Madnes and Fury ; it transforms a Man into a Beast, by drowning that Reason which should difference him from one ; surely the effects of it are such, that if being drunk had at first been imposed as a punishment, he would certainly have been counted no less than a

**Tyrant**

Tyrant that should have inflicted it.

3. Solomon says, *it is not for young men to drink Wine*, nor for the lovers of Vertue to mingle strong drink, the most holy men in Religion, the most renowned among the Nations, the most honourable in their several Ages, were all of them. Men of great Abstinence. The Grave, that undesired thing, is visited by Thousands and Ten Thousands before its time, and what Bill of Mortality can be made of it, but only thus, it was their Cups which were their Bearers, and brought the Dropie Corps so soon thither: why do we so unkindly complain of the shortness of our life, when it is our own intemperance that cuts the Thread, and hastens Death; but a great Writer observes, *The Drunkard will needs have his lust, though it cost him his life.*

3. Men may softly flatter us, and with words too smooth tell us, *That the Drunkard is no mans foe but his own*; But the Almighty God hath other Language to salute him with, *Woto the Drunkards of Ephraim*; *Woto him* that dares thus deface the Image of God upon him; that be



ingborn a Man, chuses to make himself a Beast: *Wo to him* that says to Conscience *Bow thou down, and Sence shall stamp upon thee*, that plucks Reason from the Chair, and sets up Madnes and Phrenzy there, to overthrow the Chariot, and proclaim his shame before all! *Wo to him* that fills every Table with Vomits; that selleth his heart to work wickednes, and becomes the Devils Decoy to draw others to all Excess of Riot, and at last to drown them with himself in Perdition: *Wo to him* that by one sin makes way for others, for Legions to follow, that by Drunkennes makes way for contentions, for Murders and for Uncleannes: *Wo to him* that hath forsaken the Lord, the fountain of living waters, and makes his belly his God, that mans end will be destruction: yea, lastly, *Wo once more to him* that makes so many weeping eyes, so many aking hearts in his sad Family at home, the Children cry and there is no Eread: the dear Mother sighs and replys, whence my Babes can I satisfie you? My Husband, alas! is no longer my praise in the Gates, but goes from me to sit with vain persons, till the Wine

Wine and strong Drink inflame him, foolishly talking all the day there, as the sons of *Belial*, of matters not convenient for them, while we, poor we, are left to naked Walls, to rags and hunger at home!

4. A Drunkard therefore is the shame of his Parents, Friends and Relations, he is a reproach to Religion, he brings Poverty upon his Estate, Diseases to his Body and everlasting Ruine to his Immortal Soul; he is infectious to all that keep company with him, and sorrow of heart to all those unto whom he ought to have been a Crown of rejoycing; let such as these hear the Word of the Everliving God, *Thou that hast so often enlarged thy desires as Hell after other Cups, Thus saith the Lord, Thou shalt surely drink of a Cup of Bitterness and Trembling, from the fury of the Lord, Thou shalt be drunk, but not with Wine, thou shalt be overcome, but not with strong drink, then mayst thou fall and rise no more.* Thus, even thus, shall *Adonijah's Feasts* break up with amazement, and *Belshazzar's Cups* with trembling.

5. Historians tell us: That the *Spartans* were wont, when at any time their Servants were drunk, to bring them in presence before their Children, that the odiousness of their Carriage might breed in them deeper hatred of the Vice, you have also now seen the Drunkard in some part of his vileness, though in modesty, much hath been forborn of that filth and lewdness wherewith he might too truly be charg'd; Oh that you young men may never commit such folly in *Israel*! Let who will live in Revelings and Excess, drown not you a Noble Mind in Floods of Drunkenness; let the counsel that *Cyrus* once gave his Souldiers be your Rule, *What is truly convenient for you, and not what would overcharge Nature into drowsiness, nor inflame it into madness.* The Drunkard may joyfully call for much now; but this he may, and cannot but know, the Score runs daily on, and his Reckoning will be very sore in the great Day of Accompt.

6. *St. Austin*; upon a terrible and dreadful Accident called his People together to a Sermon, wherein he relates  
this

this doleful Story : Our noble Citizen Cy-  
rillus (saith he) a man mighty among us,  
both in work and word, and much beloved,  
had, as you know, one only Son, and because  
but one, he loved him immeasurably, and  
above God, and so being drunk with immo-  
derate doting; and gave him liberty to do  
whatsoever he list : Now this very day,  
(saith he) this same Fellow, thus long suffe-  
red in his dissolute and riotous Courses, hath  
in his drunken humor wickedly offered vio-  
lence to his Mother, great with Child, would  
have violated his Sister, hath killed his Fa-  
ther, and wounded his two Sisters to death.  
These are some of the dreadful effects of  
this cursed sin of Drunkenness.

7- It is affirmed that some years agoe,  
a person at Salisbury in Wiltshire, in his  
drunkenness, and carousing at a Tavern,  
drank an Health to the Devil, saying,  
That if the Devil did not come to pledge  
him, he would not believe there was either a  
God or a Devil, whereupon his Compa-  
nions being struck with trembling and  
horror, immediately hastened out of the  
Room, and presently after hearing an  
hideous noise, and smelling a stinking sa-  
your,

vour, the *Vintner* ran up into the Chamber, and coming in, he mist his Guest, and found the Window broken, the Iron Bar in it bowed, and all bloody, but the man was never heard of afterward. *Woe therefore unto them that rise up early in the morning, that they may follow strong drink that continue until night, till Wine inflame them, Isa. 5. 11.*

8. Let not therefore the commonests of this sin, O Young Man, encourage thee to commit it, or to think it is no sin, at least, not such a one as will bar thee out of Heaven; but deceive not thy self, for thou mayst as well say, that there is no Heaven, as that Drunkenness shall not keep thee thence: It is the same Word of God which tells thee there is such a place of Happiness, tells thee also, that Drunkards are of the number of those that shall not inherit it, 1 Cor. 6. 10. And in Galat. 5. 21. Drunkenness is reckoned among those works of the flesh, which they that do, shall not inherit the Kingdom of God; for a Drunkard hath changed himself into a Swine, and being so, he is prepared for the Devils to enter into, as they did into the



the Herd, *Mark* 5. 13. And that not only of some one or two, but a Legion, a Troop and multitude of them; and of this we see daily examples, for where this sin of Drunkenness hath taken possession, it usually comes as an Harbinger to abundance of others; each act of Drunkenness prepares a man not only for another of the same sin, but of others; Lust and Rage, and all brutish appetites are then let loose, and so a man brings himself under that curse, which was the saddest, *David* knew how to foretel to any, *Psalms*. 63. 28. *The falling from one wickedness to another.*

9. Now of all this be not enough to affright thee from this loathsome, and beastly sin of drunkenness; thou maist then, O Young Man! still wallow in thy vomit, thou mayst still continue in thy lottish, senseless condition, till the flames of Hell rouse thee, and then thou wilt by sad experience find what thou wilt not now believe, *that the end of those things is death*, *Rom.* 9. 2. God in his infinite mercy timely awaken the hearts of all that are guilty of

of this sin, that by a timely forsaking it,  
*they may fly from the wrath to come.*

---

## CHAP. XI.

### *Of Whoredom.*

*Quench soon the flames of Lust, and  
have a care*

*Of wanton Women, they will prove  
a snare.*

**A** Virtuous young Man ought  
to be one of great Mode-  
sty and Chastity in all his  
Carriage; for the time of  
Youth is the season of his greatest Trial,  
wherein Nature will soon discover it self,  
whether filthiness or holiness; the right-  
eous Commands of God, or the wretch-  
ed lusts of the Flesh, shall be dearest to  
him; this indeed is the dangerous season  
of his life, the Archers begin now to shoot  
fore temptations, and inticeing thoughts  
rush

g it, rush in thick upon him ; but let him then take up his Bible, and pray that Scripture may be to him a preservative from evil, *not in Chambering and Wantonness, but in putting on the Lord Jesus Christ.*

and  
rove  
ght  
de-  
his  
of  
ial,  
elf,  
ht-  
ch-  
to  
on  
ot  
nes  
sh

2. These last days of the World are wonderfully sunk, and degenerated from a generous nobleness, and a manly delight in Heroical Achievements, to a spirit of effeminacy and softness: it is not desirable, nor indeed altogether convenient, to lay before the Chast Reader any large description of it; let it be thrown amongst the works of darkness, to be brought to light no more; let it so dye, the sooner the better; only we cannot be ignorant we are born to far higher things, toward God, toward our Native Country, and toward our own souls, than wanton Complements, and the dalliances of the Flesh; but let us remember that vicious and debauched Lives commonly end in miserable and wretched deaths; *Babylon* shall one day receive for all her Luxury, wherein she hath been so profuse, measure for measure from the avenging

ging hand of God, *How much she hath lived deliciously, so much torment and sorrow give her, Rev.* such is the sad conclusion of a loose and vicious life, *He dieth, and for ever is numbred among the unclean.*

3. These things are the young man's Warning peices, and for their takes he ought to stand upon his Guard, and to abstain from all appearance of evil: wantonness in gestures; obscenels in speeches; lasciviousness in actions; (however they are too much used and favoured by others) should be to the vertuous young man as the sulphurous Sparks of *Aina*, so many flashes breaking forth of the bottomless Pit, which are the shame of the actors, and the danger of the Spectators: it is an immodest abusing of nature, and an open defiance to all Vertue, and, which is yet far more, an high contempt poured forth in the face of Religion it self; a chaste spirit, as the righteous soul of *Lot* is grieved, and he turneth away from them.

4. Chastity therefore ought to be exceeding dear and honourable in the eye

of young Persons, and they ought to be like clean Vessels whereinto the Heavenly Treasures should be put, they should be cleen Paper whereon the words of life should be written, they should be faithful to God under all allurements to the contrary, and should victoriously conquer and triumph over all the snares of Satan. They ought to avoid all occasions which may in the least endanger and stain the purity of their minds, and watch to the utmost, that they may preserve themselves unspotted from the Pollutions of the Flesh.

5. A Young Man should *make a Covenant with his eye* that it should not rove after Vanity; let him consider, that the heart is weak, and too apt to be drawn aside, and since there are some that *have Eyes full of Adultery that cannot cease from sin*, let him scast his eyes on the good Word of God, and without rowling to and fro, look straight forward, and ponder the path of his feet. Let him likewise set a guard upon all his other senses, remembering the wise Counsel of the Ancients, to *Shut up those five Windows of the*



*the senses, that the house may shine the clearer, and the noble inhabitant (the soul) may rest the safer: he must also wisely withhold making provision for the Flesh, least giving lust its baits, it should become as the Sons of Zerviah, too hard for him; fulness of bread and idleness was the sins of Sodom, and all unnatural lewdness was quickly after the shame of Sodom; strange and light Attire ought likewise to be avoided, as being commonly incentives to Lust and Uncleanness.*

6. But above all a Young Man should charge his heart, that it should not dally to dally with any lustful thoughts, though never so secretly; Sin is Sin in the Root as well as in the Fruit; in the thoughts as truly as in the actions, and Satan will grow more bold; if he once get footing so far as into the mind, he will scarce be so modest as to stay long there, the fire once kindled, there will soon break out further, *out of the abundance of the heart the mouth will speak*, and the man will act and not be restrained; the unclean Person therefore may take it as a *Memento Tekel* written upon the Wall against him

the Lord search the heart, and try the  
(the) mines, to give unto every man according to  
also his ways, and according to the fruit of his  
doings. Let us therefore remember, that  
our bodies ought to be the Temples of  
the Holy Ghost, and let the fear of God  
come in, and curb us with this tremend-  
ous warning in our ears, if any man shall  
defile the Temple of God, that man shall  
God destroy.

7. But this Vertue of Chastity reach-  
eth not only to the restraining of the gro-  
sser Act; and therefore let all young per-  
sons pray earnestly that God would give  
them the spirit of Purity, especially at the  
time of any present temptation; bring  
the unclean Devil to Jesus Christ to be  
cast out, as the man in the Gospel did;  
and seriously consider the foulness and  
danger of this sin of uncleanness, and ab-  
hor that shameless impudence of the  
World, that can make light of this sin, as  
against which God hath pronounced such  
heavy curses, *Whoremongers and Adulter-  
ers God will judge, Heb. 13. 4.* and so he  
will certainly do all sorts of unclean per-  
sons whatsoever.

8. The

8. The way to Heaven is up the Hill all the way, and the unclean Person with his rotten Lungs and wasted Loins, cannot climb up to it, Virgins which are not defiled with Women, are they which follow the Lamb in white, whithersoever he goes; the frequency of the sin of Uncleanness among Christians, brings dishonour to God, scandal to the Christian Profession, and a wound to their own souls, and many of the Heathen will rise up in Judgment at the last day against such as these, as the following Examples will more fully declare.

9. *Scipio Africanus* was a man of that rare chastity, that during all his Wars in *Spain*, he would not permit any of the young Virgins of the Country to be brought before him, least his eyes should betray his heart to commit folly with them. Our King *Henry the Sixth* of *England*, even in his youth, was so chaste a Prince, that when certain Ladys presented themselves before him in a Dance, with their hair loose, and their breasts uncovered, he, though unmarried, rose up and de-

Departed the presence saying, *fie, fie, you are much to blame.*

10. *Aurelian* an Heathen Emperor was careful to preserve the Chastity of Women, that one of his Souldiers being found guilty of lying with his *Wife*, he commanded that the Heads of two young trees should be bowed down, and the Souldiers Legs tyed thereto, which being suddenly let go, tore him into two pieces. *Alexander the Great*, when he had conquered *Darius the Persian*, and had his Wife and Daughters brought Prisoners to him, though they were Virgins of incomparable Beauty, yet he sent them away without offering the least indignity to them.

11: *St. Origen* who all his life time had been ambitious of the Honour of Martyrdom, yet in the *Seventh Persecution* he fainted, his heart being overcome with fear, to have his chaste body defiled by an ugly Blackmore, which was the greatest punishment that they could imagine to inflict upon him, so that he chose rather to offer Incense to an Idol, than to be so filthily abused, which evidenced his great cha-

chastity, though indeed, by that act, he lost the peace of his Conscience, which he could not recover for a long time after.

12. *St. Jerome* relates the History of a Vertuous and Chast Young Man, who under the *First of the Ten Persecutions*, was an Example of invincible Courage and Chastity: for his enemies having very little hope of prevailing upon him to renounce the Faith and Religion of Jesus Christ, by the utmost Torments and Tortures they could possibly invent; They therefore resolved to take another course with him: they brought him into a most Fragrant Garden, flowing with all pleasure and delight, and there laid him down upon a Bed of Down, softly enwrapped in a Net of Silk, amongst the Lillys and the Roses, and the delicious murmur of the streams, and the sweet whistling of the Leaves, and then all departed; presently after there comes into the place a beautiful Strumpet, and useth all the abominable tricks of an impure Art to inflame him, and draw him to her desire, whereupon the Young Man fearing he should

not



now be conquered with *Folly*, who was Conqueror over *Fury*, bites off a piece of his Tongue with his own Teeth; and spits it into the Face of the Whore, and so prevented the danger of sin, by the smart of his wound, preserving his Conscience and his chastity at once.

12. Remarkable is the Chastity of young *Joseph*, of which we read, *Gen. 39.* 7. in refusing the temptations of his Mistress; which as it is related by *Josephus*, may not be improper to be here inserted, as an excellent pattern and example for young persons, and especially Servants (as he then was) to imitate; *Joseph* being sold by his Brethren to the Merchants, They carried him into *Egypt*, where he was bought by *Potiphar* an *Egyptian* Lord and Steward of King *Pharaoh's* Household, who held him in great estimation, and educated him in all the Liberal Arts, not suffering to live as a Slave, but as a Freeman committing to his charge and care all his Household Affairs, which *Joseph* managed with very great wisdom and discretion.

13. It hapned a while after, that the Wife of *Potiphar* earnestly observing the comeliness of *Joseph*, as likewise his wisdom and diligence, her heart was inflamed with unlawful lust toward him; and supposing that if she did discover her passion to him, she might easily obtain her desire; imagining within her self that he would account it the greatest happiness which could befall him; that he a Servant as he was, should be beloved of his Lady and Mistriss; whereupon she let him understand her inclination, entreating to grant the fulfilling of her lustful humour.

14. But *Joseph* utterly refused, and denied her request, alleaging that it would be very injurious in him toward his Master, (besides the heinousness of the sin against Almighty God) If he who had bought him as a Slave, but yet had treated him as a dear-friend, by entrusting all his interests and concerns into his hands, and making him Ruler over his Household; if this kind Master should now receive so great an outrage, and injury from him; he there.

therefore exhorted her to conquer and overcome her evil appetite, and desire, and at the same time to deprive her of all hope of compassing her designs upon him; he told her that desire becomes dull and unactive, when all hope of enjoyment is taken away, and finally avoided; that he was resolved rather to suffer all afflictions and torments that could be found out, than ever to consent or condescend to commit that wickedness; and that though it were very improper for a Servant to contradict the will of his Mistress, yet the filthiness and unlawfulness of the fact would excuse him both before God and man.

15. But this denial of *Joseph* did but the more inflame his Mistress, since she never thought, but that he would have readily consented; and her inordinate affections encreasing every day more and more; she contrived a way to surprise him, in hope thereby to have effected her design: for there hapned about this time to be a publick Feast among the *Egyptians*, wherein according to the usual custom

the Ladies were wont to have the Solemnity with their presence ; this Lady who was usually there, did now seign her self sick and indisposed that she might avoid going, and by her dissimulation perswaded her Husband that she really was so, hoping that when her Husband was gone, she might have the better opportunity to sollicite *Joseph* to her embraces, which happening according to her desire, she began to renew her assaults upon him, and to court and caress him with all flattering allurements and inticing perswasions.

16. She told *Joseph*, that he had done well, if upon her first request he had obeyed her without contradiction, considering the dignity of her Person, and what authority and power she had over him ; as likewise considering the violent affection and inordinate passion she had toward him, which too plainly appeared, that she who had all the reason in the world to expect to be courted and entreated by him, being his Lady and Mistress ; yet that being overpowred by her affection, she should so far forget and debase her self as to court him ; but that

that she doubted not he would behave himself more prudently and respectfully, and thereby make amends for his former obstinacy by his present complaisance and consent; for if you observe, *said she*, this my second address is more affectionate and endearing than the former, since I have feigned my self sick, and denied my self the pleasure of such a publick Solemnity, meerly to enjoy the happiness of thy society; and therefore if thou hadst at first any suspicion of my love, as to imagine I had some treacherous design against thee, yet this second attempt may certainly confirm the sincerity of my affection toward thee, therefore take thy choice, either presently to consent to my pleasure and be obsequious to her that adores thee, and thereby put thy self into the way of further honour and preferment, or else be assured of my utmost hatred and revenge, if thou shalt prefer thy pretended continency before my affection; and be thou further assured, that thy chastity shall not secure thee, for I will certainly accuse thee to my Lord that thou didst attempt to ravish me, and



though thy denials be never so strong and positive, yet I know my power to be so great with *Potiphar*, that I shall be believed before thee.

17. But this chaste and faithful servant *Joseph* would not be moved neither with words, nor yet with her Tears, which at this time were witnesses of her inflamed desires; neither her flatteries, nor threats had the least power over him, but he still continued firm and constant to his virtue, resolving rather to suffer the greatest misery, than in the least to give way to her adulterous offers, accounting himself worthy of the greatest punishment, if he should in the least condescend to this lustful womans inclinations

18. He therefore represented unto her how great a sin it was against God, who sees all our actions, though they are never so secretly committed; that it was likewise a great sin, and wrong in relation to her Husband; and against all the Laws, Rites, Customs of the Marriage Bed, wishing her to have regard to these things and not to prefer a vain and momentary pleasure before them all, which would certainly be

be followed by a speedy repentance and sorrow, and a continual fear of discovery, whereas she might enjoy the same happiness with her Husband, without all these fears and dangers, and likewise attended with the serenity and quiet of a good conscience; that it was more honourable for her to command him as his Lady and Mistress, as she now did, than by committing so great wickedness to make him equal to her, and to be afraid of displeasing him.

19. By such Remonstrances as these Joseph endeavoured to abate the fury of her inordinate desires, and to perswade her to submit to reason; but on the contrary the more earnestly he dissuaded her the more furiously she assaulted him, and since she saw words would not prevail she laid hands upon him to force him to her will.

*When as the Egyptian Lady did invite  
Well favoured Joseph to unchast delight,  
How well the motion and the place agreed  
A private place, and 'twas a shameful deed  
A place well season'd for so foul a sin,  
Too sweet to serve so foul a Master in.*

20. But *Joseph* unable any longer to endure the Intemperance of this Woman, suddenly ran out of the Chamber, leaving his garment behind him in her hand; she enraged at this repulse, and afraid that her Lasciviousness should be discovered, cryed out, so that her servants came to her, to whom she related that *Joseph* designed to have ravished her; and that when she resisted and cryed out, he ran away, and for haste left his garment in her hand, which she kept till her husband came home, resolving to be revenged upon him for the contempt he had cast upon her by refusing her favour; She therefore sits down sad and disconsolate, hiding the grief of her disappointment, under the colour of anger and indignation for her honour and chastity, which she pretended was attempted to be ravished from her. When her husband came home and observed her to be so much disordered and discomposed, he earnestly enquired this reason, to whom this treacherous and deceitful woman made this doleful harangue and complaint.

21. Live thou no longer my dear husband, except thou severely punish that wretched Hebrew Slave, who hath impudently attempted to violate thy Bed, forgetting his former condition, when he first came into this House, and likewise the kind entertainment which he received at thy hands; and who had been the most ungrateful creature alive, if he had not been faithful to thee in thy household affairs; yet hath not this Wretch forborn to offer the greatest injury to thee, no not to thine own Wife, and that on a festival Day, when he knew thou wouldst long be absent, whereby he hath now discovered that his pretended modesty proceeded rather from baseness of Birth, and want of generous Education, than from a Principle of Virtue; and that which hath encouraged him to this confidence, is from the great respect and kindness that you have shewed toward him, even above his hopes, and beyond his merit; for knowing thou hast committed all thy Goods and concerns to his care and trust, and seeing himself prefer'd above all thy ancient Servants, he thought he might presume likewise to attempt the chastity of thy Wife.

22. And to confirm her words, she produced his garment, which as she said he had left behind him, being afrighted by her outcries when he attempted to violate her; *Potiphar* being fully confirmed in the belief of this relation by the words and tears of this false, dissembling woman, and being a man of an uxorious temper, never enquired farther into the matter, but magnifying and extolling the virtue and loyalty of his wife; he immediately commanded *Joseph* to be cast into prison amongst common malefactors, and to be put into irons for this his heinous wickedness, upon all occasions proclaiming the honesty and constancy of his wife, since he had now such fresh evidence of the same.

23. But *Joseph* committing himself and his innocent cause to the providence of the Almighty, took no great care to excuse himself, neither made any relation to any one of the truth of the matter, but patiently and quietly suffering the punishment, and the bonds that were upon him; he comforted himself in this, that the Almighty God was more powerful than all



all his enemies, and would no doubt in his good time deliver him out of his afflictions, and clear his innocency to all the world, and he soon found by experience that his hope was not in vain, for he was not only released out of Prison, but advanced to be the second man in Egypt, and thereby was the occasion of relieving his Father and all his Family, when they were ready to perish by Famine, of whom the *Psalmist* sings,

Psalm. 105. 6.

**W**hen raging famine in those Climates reign'd,  
 God broke the staff of bread, which life maintain'd  
 But Joseph sent before them, sold to save  
 His Brethren; by whose envy made a slave,  
 There for th' accusers guilt in prison thrown  
 With galling Fetters bound, for crimes unknown,  
 Try'd with affliction, at the time decreed  
 At once by Pharaoh, both advanced and freed,

*He of his household gave him the command,  
 And made him ruler over all his Land,  
 His Princes to his Government subjects,  
 The prudent Youth, grave Senators directs.  
 And aged Jacob, into Egypt came  
 And sojourn'd in the fruitful fields of Ham*

24. Thus we see the reward of chastity and faithfulness in a Servant, whom all the temptations of the World could not incline to forget his God, or to do any thing that might displease him, nor to wrong nor abuse the trust committed to him by his Master; whereas the sin of Whoredom and Uncleanness is commonly attended with very great and heavy judgments from God. The most miraculous and extraordinary Judgment that ever fell upon any place, that is, Fire and Brimstone from Heaven upon *Sodom* and *Gomorrhah*, was for the sin of Uncleanness; and many examples likewise of Gods vengeance may be observed upon particular persons for this sin; the Incest of *Amnon* cost him his life as you may read, *2 Sam. 13.* *Zimri* and *Cozbi* were slain in the *vestibule*, *Num. 25.8.* And no person that commits

commits the like, hath any assurance it shall not be his own case; for how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness.

25. And which is yet more sad, This sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter, and we never find any Catalogue of those sins which hinder men from happiness, but this of uncleanness hath a special place in it; thus it is, *Gal. 5. 19. 21.* Now the Works of the flesh are manifest, which are those Adultery, Fornication, Uncleanness, Lasciviousness; of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God; and again, *1 Cor. 6. 4.* Know ye not that the unrighteous shall not inherit the Kingdom of God: be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind, &c. shall inherit the Kingdom of God. If we therefore thus pollute our selves, we are fit company only for those black Spirits, the Devil and his Angels: and therefore, with them

them we must expect our Portion, where  
our flames of Lust, shall end in flames of  
fire.

---

## CHAP. XII.

*Of Prophane Swearing, Cursing  
and Perjury.*

*Use not to Swear, an Oath's a dan-  
gerous Dart*

*Which shot, rebounds, to strike the  
shooters heart.*

**T**HE Prophanation of the  
Sacred Name of God by  
wretched Swearing and  
horrid Oaths, though it  
is much in fashion among young Persons,  
is a sin of a very high nature, for be-  
cause it is a direct breach of the Pre-  
cept of our blessed Saviour, *Mat. 5. 34.*

*But*

Of Profane Swearing, Cursing, &c. 111

But I say unto you swear not at all; it shews a very mean and low esteem of the great God; every Oath we swear is the appealing to God, to judge the truth of what we speak, and therefore being of such Greatness and Majesty, it requires that the matter concerning which we thus appeal to him should be of great weight and moment; somewhat wherein his own glory, or some considerable good of man is concerned; but swearing in common Discourse is far otherwise, and the most trifling and slightest thing seems for the matter of an Oath; nay men often swear to such vain and foolish things, as a considering person would be ashamed barely to speak; and is it not a great despising of God, to call him solemnly to judge in such childish, such wretched matters; God is the great King of the world; now though a King be resorted to in weighty cases, yet surely he would think himself much despised, if he should be called to judge between Boys, at their childish games; and God knows many things to which men frequently swear, are not of greater weight, and therefore are a sign that we do not



not rightly esteem of God.

2. There is a curse from God, a flying Rowl, which how unwelcome soever shall enter into the house of the swearer, and shall remain, tho' fore against his will, till it hath recovered the glory of Gods Name which he hath encouraged: There is but little gotten by sin; Men do but provoke the Lord to their own confusion; The Nations which knew not God, were yet a Law to themselves, and a great Example to all Posterity in the condemning of this odious sin; with the *Scythians* the Swearers punishment was loss of his Estate; with the *Persians* Servitude and Bondage; with the *Grecians* the cutting off of their Ears, as those that had infected the Ears of others; with the *Romans* they were thrown down from a steep, high Rock; Thus have they born their Testimony before us, that we might receive instruction, and learn our duty even from Heathens.

3. Besides other sins have their excuses such as they are, though but sorry ones; but this is that which hath nothing to say for it self: There is no cause for it,

no sweetness, no pleasure, no profit in it ;  
no credit, no advantage by it : a man is  
neither believed nor trusted one grain  
more for it ; others are weary of it ; the  
offender himself hath not the face to plead  
for it : of all men the Swearer sins upon  
the hardest Terms, and he that ventures  
upon so heinous a sin while he is young,  
Oh what a Monster may he become ere  
he dye !

4. What reason is there to believe,  
that he who makes no conscience to pro-  
fane Gods holy name by swearing,  
should be concerned at telling a lye ? nay  
the forwardness of some persons to con-  
firm every the slightest thing by an Oath,  
rather gives jealousy that they have some  
ward guilt of falleness for which that  
Oath must be the Cloak, so that it stands  
them in little stead, even to that only pur-  
pose to which they can pretend it to be  
useful, that is to force a belief into ano-  
ther ; now since it does not do this, nor  
makes not the least claim to any other ad-  
vantage, it is therefore a sin without temp-  
tation, and consequently without excuse ;  
or it shews the greatest contempt, nay  
unkind-

unkindness to God, to provoke him thus without any thing to tempt us to it.

5. And to this Head may be referred likewise that horrid Sin of Cursing, for they generally go together: How common is it to hear men use the horrid Execrations and Cursings upon every slightest cause of displeasure, nay perhaps without any cause at all; so utterly have they forgot the Rule of the Apostolic Remembrance, *12:14. Bless and Curses not*: yea the precept of our Blessed Saviour himself, *Pray for those that despitefully use you*, *Mat. 44*. Christ bids us pray for those who do us all injuries, and we are often cursing those who do us none; This is a kind of saying our Prayers backward indeed which is said to be part of the Ceremony the Devil uses at making a Witch: and we have in this Case also reason to look on it, as a means of bringing us into acquaintance and League with that accursed Spirit here, and to a perpetual abiding with him hereafter; 'Tis the Language of Hell which can never fit us to be Citizens of the New Jerusalem, but marks us out as Inhabitants of that Land of Darkness.

Swearing, Cursing, &c. 115  
therefore, let us remember the advice  
the Apostle, *Eph. 4. 31. Let all bit-  
terness and wrath, and anger, and cla-  
mour, and evil speaking be put away from  
you with all malice.*

6. There is likewise another way of  
dishonouring God, and that is blasphemy,  
that is speaking any evil thing of God, the  
highest degree whereof is cursing him, or  
cursing him, or we do not speak it with our mouths, yet  
we do it in our hearts, by thinking any  
unworthy thing of him, it is looked upon  
as dishonouring God, who sees the heart as the vilest  
dishonour; but there is also a blasphemy  
in the actions; that is, when men who  
profess to be servants of God, live so  
wickedly that they bring up an evil report  
of him, whom they own as their Master  
and Lord; This Blasphemy the Apostle  
takes notice of, *Rom. 2. 44.* where he tells  
those who profess to be observers of the  
law, *That by their wicked actions the name  
of God was blasphemed among the Gentiles;*  
these Gentiles were moved to think ill of  
God; as the Favourer of sin; when they  
saw those, who call themselves his ser-  
vants, commit it.

7. Per-

7. Perjury and Forswearing is also very provoking sin to the Almighty; a common swearing is that which leads directly to it; for he that by the use of swearing hath made Oaths so familiar to him, will be likely to take the dreadful Oath without much consideration; how shall he that swears homely look on an Oath with any reverence? and that doth not, it is his chance, not his care that is to be thanked if he be kept from Perjury; nay he that swears commonly, is not only prepared to forswear when a solemn Oath is tendered him, but in probability does actually forswear himself often in these sudden Oaths; for supposing them to come from a man ere he is aware, (which is the best that can be sayd of them) what assurance can a man have who swears ere he is aware that he shall not lye too ere he is aware and if he do both together, he may necessarily be forsworn: But he that observes your common swearers will put past doubt that they are often forsworn, for they usually swear indifferently to things true or false, doubtfully certain



tain: and I doubt not but if those who guilty of this sin, would but impartially examine their own practice, their parts would second me in this observation.

3. And indeed Swearing, Cursing and Injury, are sins of so deep a dye, and act so much in defiance of Heaven, that God doth not only reserve his wrath for his enemies in the world to come, many times likewise in this world, takes some of the eminent of these sins, and hangs them upon Gibbets as it were to be Monuments of his heavy wrath and indignation and warnings, and a terror to others that they may hear and fear, and do no more so wickedly as these living examples may sufficiently evince.

*Godwin* Earl of *Kent*, in the year 1055 being charged by King *Edward* with the death of his Brother *Alfred* excused himself with many words; and at last taking a morsel of bread, wished that it might choak him if he were guilty thereof; but before he stirred one foot from the place, he was according to his ownprecation immediately choaked for his

his Perjury; in the Reign of Queen Elizabeth, one Anne Averies in the City of London Widow, forswore her self for a little money, which she should have paid for six pounds of Tow at a Shop in Woodstreet; and by Gods just Judgment she immediately fell down speechless, casting her Excrements upward, which should have been voided downward and so immediately dyed.

10. A certain Inkeeper in the Town of Ratlinguen, receiving a Budget of Money from a Passenger to keep for him, forswore the same before the Judge, giving himself to the Devil if he swore false whereupon he was immediately hoisted into the Air by two which testified against him, which indeed were two Devils from Hell, and in the presence of the Judge was carried out of sight, and never afterwards heard of.

One hearing Perjury condemned by a godly Preacher, and how it never escaped unpunished, said in a bravery, *I have often forswore my self, and yet my right hand is no shorter than my left; which words he had no sooner uttered, but sud-*

Information arose in that hand, that  
C. was forced to go to the Chirurgeon,  
elf cut it off, least it should have infect-  
his whole Body, whereby his right  
and became shorter than the other.

1. A rich young Gentlewoman in Sax-  
promised marriage to a proper young  
man, but poor; he foreseeing that wealth  
and inconstancy might alter her mind,  
sely discovered his fears and apprehen-  
sions to her, whereupon she made a thou-  
sand Imprecations to the contrary, wish-  
ing that if ever she married another, the  
evil might take her away on the Wed-  
ding Day; yet afterward this fickle Girl  
was betrothed and married to another:  
Dinner two Men on Horseback came  
to the House, and were entertained at  
the Feast, and after Dinner one of them  
taking the Bride a Dance, he took her  
by the hand and lead her a turn or two,  
and then in the presence of all her friends  
caught her, crying out for help, and  
went out of the Gate, where he hoisted  
her up in the Air, and vanished away  
with his Companion and Horses, so that  
he was never seen more.

12. *Elfred* a Nobleman, in the day of King *Arhelston* of England, conspiring against his Sovereign, intended to have pulled out his Eyes at *Winchester* but his Treason being discovered, he was sent to *Rome* to purge himself by Oath where before the Altar of *St. Peter*, and in the presence of Pope *John* the Tenth he forswearing the matter, suddenly fell down to the Earth, and being carried by his servants into the *English* School, with in three days after he there dyed.

*Henry Filmer* was accused by his own Brother of Heresie, as they call it; but shortly after his said Brother, who had been false witness against him, was Presented for a Pioneer in the Voyage to *Bullein* where within three days, as he was eating of nature, a Gun took him, and tore him all to pieces.

*Gregory Towers* makes mention of a wicked wretch in *France*, that forswearing himself in an unjust cause, had his Tongue seised, that he could not speak, but roar and so continued, till by his earnest inward prayer and repentance, it pleased God to restore his Speech again.

13. *Vladislaus* King of *Hungary*, having contracted a League with *Amurath* the Great Turk, and bound himself to it by Oath; The Pope sent a Legate to absolve him from his Oath, and to provoke him to War; which he undertaking with a very great Army, the Victory stood doubtful a great while together: But *Amurath* seeing a Crucifix in the Christian's Ensign, pluckt the Writing, wherein the late Legate was contained, out of his Bosom; and with his eyes, hands cast up to Heaven, and said, O Thou Crucified Christ, behold this is the League thy Christians in thy Name made with me, which they have causelessly violated, If thou art a God as they say thou art, and we dream; revenge the wrong now done unto thy Name, and me, and shew thy power upon thy perjured People, who in their deeds deny thee to be God. Immediately afterward the King of *Hungary* in the midst of his Enemies was slain, and the Christians fled, very few ever returning to their own homes, but miserably perisht.

14. There is a very remarkable Example which lately happened, of which



hundreds of People near *London* can justify the truth ; That in *October 1675.* there lived a woman in *Ratcliff*, who was very much addicted to Drunkenness, Swearing and Uncleaness; This Woman as she her self confessed, wronged another poor woman of two shillings, by taking it away from her Child, and being charged therewith, forswore it before a Justice of Peace, wishing the ground to open, and swallow her alive if she had it; and at another time wished, That God would damn her if she had it; and the righteous God dealt with her accordingly; for the Devil in a short time possessed her, and would severall times have choaked and destroyed her; and thus she continued for some time in a very miserable condition: But one Sunday coming into *Gravel Lane*, she cryed out to the Minister as he was going into the Pulpit, that he should pray for her; sometimes she would be lifted up on the Ground, and had then a ratling in her Throat, crying out *He choaks me*; sometimes she would seem to strive with the Devil with all her strength, and would cry out, *be gone thou*  
*Rogue,*

Rogue I will serve God; in this manner she continued all the time of prayer, and in the midst of the Sermon she was flung down dead; which may serve as a Terror to all perjured and forsworn Wretches.

15. A young man in Staffordshire, in the year 1677, having stolen a Bible, and being charged therewith, forswore it, wishing, That God would make him an Example, and that his hands and feet might rot off while he was alive if he had it; It was not many days after but his hands grew black, and in a short time rotted off, and then his Legs began to rot, and the flesh fell off by piece-meal, which caused a very loathsome and offensive smell to proceed from him, insomuch that he was removed out of the House where he formerly lived into a Barn hard by, where hundreds of People, both of the Neighbourhood and all the parts adjacent came to see this deplorable Spectacle; many of them discoursing with him, to whom he gave an account, that the relation above mentioned was true, and acknowledged the just and righteous judgment of God upon him for his Perjury

jury; and notwithstanding this Terrible Distemper, yet he continued eating and drinking still, till after some considerable time he dyed.

16. Bishop Ridley in a Sermon at Pauls Cross related a Story of a young Gentleman of Cornwall, in King Edward the Sixths days, who Riding in the Company of other Gentlemen, began to swear very abominably, and being reprov'd for it, he swore the more, and was the more enraged; whereupon one Mr. Hains a Minister civilly told them, *That he must one day give an account for it; at which the Gentleman was displeased, and told him he should take no care for him, but prepare for his own winding sheet; well says the Minister amend, for death gives no warning; Gods wounds (cries the Gentleman in a tury) take no care for me; at last they came to a Bridge, which passed over an Arm of the Sea; and the young Gallant so spurr'd and switcht his Horse, that he leapt over the Bridge with him into the water, who as he was going cryed out, Horse and man, and all to the Devil.*

17. A Person in *Lincolnshire* used upon every trifling occasion to swear, by *Gods precious bloud*, and would not be warned by his friends against it, till at length falling into a grievous sickness; he was again much perswaded by them to repent, which counsell he still rejected, and hearing the Bell Towl, in the very pangs of death he started up, swearing *Gods wounds the Bell Tolls for me; but he shall not have me yet*; whereupon the bloud immediately issued out from all parts of his body in a most fearful and dreadful manner, that his from his Mouth, Nose, Wrists, Knees, Heels, Toes and other parts of the Body, and so he miserably died. One who for twelve or sixteen years together used to swear by *Gods Arms*; at last his own Arm being hurt with a Knife, could not by any means be cured, but dayly ranked and festered, and at last rotted so, that it fell away by piece-meal, and himself through anguish and pain which he suffered thereby dyed.

18. Three Souldiers passing through a Wood; There arose a Tempest of Thunder and Lightning; and one of them to

shew his contempt of God and his judgments, burst forth into swearing and blasphemy; but the Tempest tearing up an huge Tree, it fell upon him, and crushed him to pieces.

Also two young men being in a field together at *Benevides* in *Spain*; there suddenly arose a terrible Tempest, and withall so violent a Whirlwind, that it amazed the Beholders; The two young Men seeing the fury of it coming toward them, ran from it as fast as possible, but yet it overtook them, and they fearing to be hoisted up into the Air with the impetuosity thereof, fell flat down upon the Earth, where the Whirlwind whistling round about them for a little while, at length passed on; one of the young men in a short time arose again, but was in such an agony that he was hardly able to stand; the other lying still without motion; some persons who had stood under an Hedge hard by, went to see how he did, and found him stark dead, with his Bones so crushed, that the joynts of his Arms and Legs turned every way; and his Tongue was likewise pulled out by the Roots,



Roots, and could never be found, which was extraordinary remarkable, because he was accounted to be a notorious Swearer and Blasphemer of Gods Holy Name.

19. I my self (saith a godly Minister, that writ lately) knew two most notorious Swearers who brake their Necks, one with a fall down a pair of Stairs, and the other from his Horse.

Another relates of a swearing Courtier at *Mansfield*, who in the midst of his blasphemous Oaths was taken up, and carried away by the Devil.

At *Tabinga* in *Germany*, a desperate Boy used to invent such new Oaths as were not common, but it pleased God to send a Canker or some waste disease that did eat out the Tongue wherewith he blasphemed.

Mr. *Bolton* relates, That a certain Man, who in his Life Time was exceedingly given to the fearful sin of Swearing, had his heart upon his Death bed so exceedingly filled with enraged greediness after it, that he desperately desired the standers by to help him with Oaths, and to swear for him, though himself in the

mean time swore as fast, and furiously as he could ; and in this dreadful humour and frame of spirit he gave up the Ghost.

20. God hath likewise been pleased some time to execute his dreadful judgments upon Cursers ; for we read that in *France* a man of good Education, and well instructed in Religion ; yet in his passion, cursing, and bidding the Devil take one of his Children, the Child was immediately possessed with an evil Spirit, from which though by the continual and fervent prayer of the Church ; he was at length released, yet ere he had fully recovered his health he died.

The like is related by the Famous Dr. *Martin Luther*, That a Woman whose Daughter was possessed with an evil spirit, confessed to him and others, That being angry she bid the Devil take her, and that she had no sooner spoken the words, but she was possessed after a very strange manner.

21. A Popish Priest in *Germany* preaching about the Sacrament, used these and such kind of Blasphemous Speeches ; O *Paul, Paul*, If thy Doctrine concerning the receiving of the Sacrament in both kinds be

true ;

Of Prophane Swearing, Cursing, &c. 129  
true; and if it be a wicked thing to receive  
it otherwise, then let the Devil take me;  
and if the Popes Doctrine concerning this  
Point be false, than am I the Devils Bond-  
slave, neither do I fear to pawn my self  
upon it, wherenpon the Devil presently ap-  
peared in the Shape of a Tall, Black Man,  
and of a severe Countenance, who with a  
fearful noise, and roaring wind, took the  
Old Priest out of the Pulpit, and carried  
him away so that he was never after heard  
of.

22. In Helvetia, in the year 1556. a  
certain man who earned his Living by  
making clean, foul Linnen, in his Drunken-  
ness used horrible Cursings, wishing, that  
the Devil might break his Neck if ever he  
went to his former Employment again; yet  
the next day when he was sober, he went  
into the Field again about it, where the  
Devil attended him in the likeness of a  
big swarthy man, asking him if he re-  
membred his wish, and withall struck him  
over the Shoulders, so that his feet and  
hands presently dried up; yet did not  
God give the Devil power to do him so  
much hurt as he wished to himself, but al-  
lowed

allowed him time and space for repenting  
of his wickedness.

20. In a Town in *Mitau* upon the 1<sup>st</sup> of  
of September, 1551, a pious and  
choleric Father, observing his Son to  
be slack about his business, was so much  
ed that he made a great noise,

being angry she bid the Devil take her, and  
that she had no sooner spoken the words, but  
she was possessed after a very strange manner.

21. A Popish Priest in *Germany* preach-  
ing about the Sacrament, used these and  
such kind of Blasphemous Speeches; O  
*Paul, Paul*, If thy Doctrine concerning the  
receiving of the Sacrament in both kinds be  
true;

Of Prophane Searing, Cursing, &c. 131

her anger most bitterly cursed her Son, wishing that she might never see him return alive, and the same day the young man bathing himself in water was drowned, so that it befell her according to her wicked and rash wish. Let us therefore remember what the Apostle *Zachary*

the next day, &c.

into the Field again about it, where the Devil attended him in the likeness of a big swarthy man, asking him if he remembered his wish, and withall struck him over the Shoulders, so that his feet and hands presently dried up; yet did not God give the Devil power to do him so much hurt as he wished to himself, but allowed



allowed him time and space for repenting of his wickedness.

23. In a Town in *Misvia* upon the 11th of September, 1552, a passionate and choleric Father, observing his Son to be slack about his business, in a fury, wished that he might never stir from that place, which he had no sooner spoken, but his Son stuck fast indeed, nor could by any means possible be removed, no not so much as to sit, or bend his Body, till by the Prayers of some good Christians, his pains were mitigated, though not remitted; three years he continued standing with a Post at his Back to give him ease, and four years more he lived sitting in the same place, at the end whereof he died; yet all this while was he nothing weakened in his understanding, but constantly continued in his profession of the Christian Faith not doubting of his Salvation in and through Jesus Christ; and when at any time it was demanded of him how he did, his answer usually was, that he was fastened of God, and that it was not in the power of man to release him.

At *Noburgh* in *Germany*, a Woman in  
her

her anger most bitterly cursed her Son, wishing that she might never see him return alive, and the same day the young man bathing himself in water was drowned, so that it befell her according to her wicked and rash wish; Let us therefore remember what the Apostle Zachary threatens, Zachary, 5. 3, 4. *This is the Curse which goeth forth over the Face of the whole World; I will bring it forth, saith the Lord, and it shall enter into the House of the Thief, and into the House of him that sweareth falsely by my name; and it shall remain in the midst of his House, and shall consume it with the Timber thereof, and with the Stones thereof.*

24. Let all these young men then who are not yet fallen into the custom of this sin, be most careful never to yield to the least beginnings of it; and for those who are so miserable, as to be already ensnared in it, let them immediately, as they tender the welfare of their souls, get out of it; and let no man plead the hardness of leaving an old custom, as an excuse for his continuing in it, but rather the longer he hath been in it, so much more haste  
let

let him make out of it, as thinking it too much that he hath so long gone on in so great a sin, and if the length of the custom hath increased the difficulty of leaving it, then by all reason let him let immediately to the casting it off, lest that difficulty at last grow to an impossibility; and the harder he finds it at present, so much the more diligent and watchful must he be in the use of those means which may strengthen his resolutions to overcome it.

24. To which purpose let him consider the heinousness of this Sin of Swearing, and the danger that it brings him into; of the curse of God in this world, and will if he continue in it cast him into Hell for ever: and surely, if this were thoroughly laid to heart, it would much restrain this sin; for let us ask that person that pretends it is impossible to leave an old custom, whether if he were sure he should be hanged the next Oath he swore, the fear of it would not keep him from it; certainly no man in his wits but would forbear it, if the penalty were so great; and surely, damning is much worse

worse than hanging, and therefore in reason the fear of that ought to be a much greater restraint.

25. Another remedy would be, always to speak truth, that all men might believe thee in thy bare word, and then thou wilt never have occasion to confirm it by an Oath, to make it more credible, which is the only colour or reason that can at any time be pretended for swearing: observe likewise what it is that most betray thee to this sin, whether it be drinking, or anger; or the company and example of others, or whatever else; and then if thou mean ever to forsake this sin, forsake the occasions of it.

26. Stir also to possess thy heart with a continual Reverence of God, and even in thy ordinary discourse when thou takest his name into thy mouth, let it be an occasion of raising up thy thoughts to him, but by no means permit thy self to use any idle by-words, or to take Gods Name in vain; and if thou dost accustom thy self to pay this Reverence to the mention of the name of God, it will be an excellent Fence against prophaning of it in Oaths.

And

And to conclude, *watch over thy self that thou offend not with thy tongue*; and then use prayer which must be always added to thy endeavours; pray earnestly that God will enable thee to overcome this wicked custom, and say with the Psalmist, *set a watch Lord over my mouth, and keep the door of my Lips*, and if thou dost sincerely apply the means which are useful for it, thou mayst be assured God will not be wanting with his assistance.

---

## CHAP. XIII.

### *Of Lying, vain Discourse, and Scoffing.*

I. **T**Here is hardly any sin more common among young Persons, than this of Lying; and therefore we shall endeavour to shew the great evil thereof, and to deter them from committing



ing it; Truth is always lovely, Falsehood odious: where the Tongue is false to the Heart, there the Heart is false to it self, and false to God; the Lord accepts it as a Letter to that Sacred Name, whereby he is pleased to be known to the Sons of men, that he is a God of truth: and a Lye whatever excuses & pretences it may have, as it is never wanting that way, yet we know its kindred, & whence it comes; It is the Base-born of Satan, he is a Lyar, and the Father of Lyes; Let us therefore all take heed how we nurse the Devils Brats in our Bosom.

2. Lying is But a short liv'd cheat, where the deceit when all is done will quickly put forth its blushing face, and to our shame appear; The Jews have a Proverb, *That the Lyar may vapour awhile, but he hath no Legs whereon to travel long.* It is a very low kind of Policy, when to save our selves we stab the truth, when we gain a little repute, (which yet it is never solidly got by lying) though to the hazard of our own souls, when we are so desirous of some shelter for sin; that rather than fail, we make up an Hedge for  
it

it ( as the Prophet says, of *Briars and Thorns set up against the Lord*) In this case the Lyar too truly fulfils the Proverb, and shews himself by his pleading not guilty, fearful of men, but by his inward falseness a wretched contemner of the all-seeing, the heart searching God

3. In lower things the Clock is prized by its true going, the money is valued when it is not counterfeit, and that young man shall be accounted a Branch of hope indeed, whose tongue is as choice silver, and his words words of ingenuity and Truth; The fault that is yet but one, he will not make it two by denial; he may have many weaknesses, but he still takes care that he may be believed in what he speaketh, and therefore resolves the whole world shall not justly charge him with a Lye.

4. Speaking of truth, is a common debt which we owe to all mankind; speech is given us as the instrument of intercourse and society one with another; and is the means of discovering the mind, which otherwise lyes hid and concealed; so that were it not for this, our Conversations would

and his  
rb,  
ail-  
alf-  
ce-  
ed  
ed  
ng  
pe  
r,  
d  
e  
y  
s  
e  
e

would be but like that of Beasts ; now this being intended for the good and advantage of Mankind ; It is just and fit that it be used to that purpose ; but he that lyes, is so far from paying that debt, that on the contrary, he makes his speech the means of injuring and deceiving him he speaks to.

5. There are many Obligations which we lye under to speak truth to all men, St. Paul gives us divers commands concerning the same, thus *Ephesians* 4. 5. The Apostle commands that putting away lying, we speak every man truth to his Neighbour, and again *Coloss.* 3. 9. Lye not one to another. A Lying Tongue is mentioned by Solomon as one of those things that are an abomination to the Lord ; yea, so much doth God hate a Lye, that he will not endure it for the most pious and religious end : The Man that lyes, though in a zeal to Gods glory shall yet be judged as a sinner, *Rom.* 3. 7. What shall then become of those multitudes of men, that lye quite upon other ends ; some out of malice to mischief others ; some out of covetousness to defraud their Neighbours ;  
some

some out of pride, to set themselves out,  
and some out of fear, to avoid danger,  
and to hide a fault.

6. But what strange kind of persons  
are those, that lye without any discern-  
able temptation, who will tell lies by way  
of story, and take pleasure in relating  
things that are incredible, from which  
themselves reap nothing but the reputa-  
tion of impertinent Lyars; inso much that  
among these divers kinds of falsehoods,  
Truth is become such a rarity among us,  
that it is a very difficult matter to find  
such a man as *David* describes, *that speaketh the truth from his heart, Psalm 15. 2.*  
Men have so accustomed their Tongues  
to lying, that they do it familiarly upon  
any or no occasion, never thinking that  
they are observed either by God or man.

7. But they are extremely deceived  
in both, for there is scarce any sin that is  
at all endeavoured to be hid which is  
more discerned even to men; Those that  
have a custom of lying, seldom fail, (be  
their memory never so good) at some  
time or other to betray themselves, and  
when they do, there is no sort of sin meets  
with

with greater scorn and reproach; a Liar being by all accounted a Title of the greatest Infamy and Scandal.

8. And as to God Almighty, 'tis madness to hope that all their Arts can disguise them from him, who needs none of those ways for discovering of truth, which men do, but sees the heart, and so knows at the very Instant of speaking the falsehood of what is said, and by his Title of *the God of Truth* is obliged not only to hate, but punish it: And accordingly you read, *Revel. 22.* That the *Lyars* are in the number of those that are shut out of the *New Jerusalem*, and not only so, but they shall have their part also in the *Lake that burneth with Fire and Brimstone*; If therefore you be not of the humour of the unjust Judg which our Saviour mentions, *Luke 18 2.* who neither feared God nor regarded man, you must resolve on this part of Justice, to put away all *Lying*, which is abhorred both by God and Man.

9. And as an Ingenious and virtuous, young man will always speak Truth, so he ought likewise to avoid vain Discourse; A sober young man may find a Field large enough



enough to walk in, to refresh himself, and others with harmles's Discourse: There may be and often are whole fouds of words in Bulk, where there are scarce the least drops of good Reason or wisdom to be found in them, and he should therefore be cautious that he open not his Lips at any time foolishly: Speech ought to be a Lecture of wisdom to the Hearers, the matter should always be weighty, the manner of Expression ingenious and comely, without which we may conclude with the great Philosopher *Speech about vain things when all is done, will be but vain and worthless.*

10. A young man should rather chuse to make his Discourse upon things, then Persons: Sometimes of Virtue, and the amiableness thereof, sometimes of the great Works, and Providence of God, and the excellent glory that is visible and transparent in them; at other times concerning History, and those pleasing Records so serviceable to the enlarging and settling of wisdom, which are found therein. But above all he should delight to fix most upon his own Duty, and the mer-



12. A young Person therefore of Virtue and Hopefulness will never revile Religion, nor Religious People; and though he hath not much understanding in these things, yet he ought to consider, that Religion is Sacred, That it is the Preserver of a Divine Correspondence between Heaven and Earth: It is the Prerogative of Man above Beasts: The sweet means of our Converse with God, The greatest Appeal that can be made: The highest claim that man can possibly lay toward eternity: And those that have contemn'd Religion have in all Ages been accounted odious: and the very Heathens would never endure that that pitiful, sorry Idol should be scorned, much less ought we to offer contumely against the Living and True God.

13. This is *Crimen Laese Majestatis*, High Treason against the Throne and Dignity of Heaven. Vengeance in the Case of affronting Religion, is very particularly the Lords, and he will surely, and soon enough see to the repaying of it, which made the Prophet cry out so earnestly to some insolent and overdaring  
Spirits

spirits in his time, *Now therefore be ye not mockers, least your bonds be made strong;* He that hath not so much Reverence to spare Religion from reproaching that, nor so much Humanity as to respect sober and religious persons, yet let him learn so much wisdom, and so much pity as to spare himself.

14. It was the settled and unalterable Description which *David* gave long ago of a Godly man, a man likely to dwell in the Tabernacle of the Lord; He is one *in whose Eyes a vile Person is contemned,* but he honoureth them that fear the Lord; The Image of God should be exceeding lovely, and his Grace highly Honourable, wherever it is found, though but in the meanest of Gods Children, and what is to be seen of weakness in them, not yet removed, nor healed, must be pitied but not scorned, where Religion is wantonly scoffed at without doors in others, it is to be feared, and more than feared, it is neglected enough, and wretchedly trodden under foot at home.

15. The Apostle *St. Peter* foretold, that in the last days should come Scoffers, 2 Pet.

3.3. walking after their own Lusts, and therefore it is no wonder, if we who live in the end and dregs of these last days, find this Prophecy fulfilled. *Ishmael* was a Scoffer in *Abrahams* Family, and the Church hath always been troubled with these Vermin, and especially the young debauched Generation of this Age take a very great Liberty therein, and therefore we may the less wonder if we meet with such among those who profess a Religion that is full of Ridiculousness and Folly, that is the Papists; Some instances whereof these following Examples will Exhibit to us.

16. King *Lewis* the Eleventh of France always wore a Leaden Crucifix in his hat, and when he had caused any one, whom he either feared or hated, to be kil'd, he would take it off from his head, and kiss it, beseeching it, That it would pardon him this one evil *At more*, and it should be the last he would commit, Mockeries fit to be used towards a Leaden, but not towards the everliving God. *Martiques* Governour of *Britany* in France in the War against the Protestants, perswaded them to

yield



yield to the King, for that their strong God had now forsaken them: and scoffingly said. That it was the time for them to sing, *Help us now O Lord for it is time.* But he shortly after found that their strong God was living, and was able to help the weak, and confound the Proud, himself being presently after slain in the Siege.

17. A Gentleman in *France* lying upon his Deathbed, and the Priest bringing of him the Sacrament (which the *Papists* affirm to be the real Body of Christ, consisting of his flesh, blood and bones) and telling him it was the Body of Christ, the Gentleman refused it, *because it was Fryday, on which day he did not use to eat flesh.* Another Gentleman seeing the Sacrament brought to him by a *Lubbarly Priest*, scoffingly said, *That Christ came to him as he did once to Jerusalem, that is riding upon an Ass.* Now therefore be no more Scoffers least your bands be made strong. *Isaiah 28.22.*

18. There is likewise another Sort of Scoffing, which young Persons are Subject to, and that is at the Infirmities of

H

others,

other, either of the body or the mind, either the deformity and unhandfomness of the one, or the weakness and Folly of the others, now it is very sinful to scoff and deride such, since they are things out of their power to help, they are not his faults but the wise Dispensation of the Great Creator, who bestows the Excellencies of body and mind as he pleases, and therefore to scorn a man because he hath them not, is in effect to reproach God, who gave them not to him.

19. And so also, want, sickness and poverty are absolutely at the disposal of the Almighty, and his Providence raiseth up, and pulleth down whom he please, and it belongs not to us to judge what are the motives to him to do so, as many do, who upon any affliction that befalls another, are presently concluding, that sure it is some extraordinary Guilt that pulls this upon him, though they have no particular to lay to his charge; this rash Judgment our Saviour reproves in the Jews, *Luke 13.* where on occasion of the extraordinary Sufferings of the *Galileans*, he asks them: *Suppose ye that these Galileans*  
were

*Of Lying, vain Discourse, and Scoffing.* 147  
were sinners above all the Galileans, because  
they suffered such things, I tell you nay, but  
except you Repent, ye shall all likewise pe-  
rish. In all the miseries of others, Com-  
passion becomes a Debt to them, how un-  
just are they then that instead of paying  
them that debt, afflict them with scorn,  
and Reproach.

## CHAP. XIV.

### *Of. Prophaning the Lords Day*

I. **G**OD who gives us all our  
time, requires some part  
of it to be paid back a-  
gain as a Rent or Tribute  
of the whole, thus the Jews kept holy  
the Seventh day, and we Christians the  
Lords day; the Jews were in their Sab-  
bath especially to remember the Crea-  
tion of the world, and we in ours the Re-  
surrection of Christ, by which a way is  
made for us into that better world which

we expect hereafter. Now this day thus set apart is to be imployed in the worship and Service of God, and that first more solemnly and publickly in the Congregation, from whence no man must then absent himself without just cause: And secondly, privately at home, in praying with and instructing our Families; or else in the yet more private duties of the Closet, as private Prayer, Reading, Meditation and the like.

2. And that we may be at leasure to attend these, a Rest from all worldly business is commanded, and therefore let none think that a bare rest from Labour is all that is required of him on the Lords day, but the time which he saves from the works of his Calling, he is to lay out in these Spiritual Duties; For the Lords Day was never given us to be a pretence for idleness, but only to change our imployment from Earthly to Heavenly: much less was it meant, that by our rest from our Calling we should have more time free to bestow upon our sins; And certainly he that dares spend the Lords Day prophaneely will not stick to be far worse

worse upon another, where a Sabbath of so few hours becomes so wearisome to us upon Earth, Good Lord! what would that man do with an Everlasting Sabbath in Heaven.

3. The Command for keeping the Sabbath hath a special *Memento*, or *Remember* prefixt unto it, that by timely thinking of it, we may lay aside our worldly business and get our hearts in an Holy posture and readiness for entertainment of God in them. It is the Market day of the Soul, wherein God useth to meet those that sincerely wait upon him, and to dispence his blessings and Graces unto them, the careful Sanctification whereof preserves and keeps up the power of Religion in the Soul; and if worldly labour is unlawful upon that day, much more are carnal Delights and Pastimes; *It is better to plow than to dance on the Lords Day*, saith St. Austin: and when men neglect to punish the Profanation thereof, it pleaseth God sometimes to take the sword into his own hands, and by visible Judgments, to plague the profaneness of it; as will further appear by these Examples following.



4. Upon the thirteenth of *January*, 1583, being the *Lords Day*, the Scaffolds of the *Bear-Garden* being overloden with People who came to see that filthy Pastime, they suddenly fell down, whereby eight Persons were slain outright, and many others sorely hurt, and bruised to the shortning of their Lives. Not long since in *Bedfordshire* a match at Football being appointed upon the *Lords Day* in the afternoon, whilst two young men were in the Church tolling the Bell to call the Company together, there was suddenly heard a clap of Thunder, and a flash of Lightning was seen by some sitting in the Church-Porch, coming through a dark Lane, and flashing in their Faces, which much terrified them, and passing through the Porch into the Bellfree, it tripped up his heels that was tolling the Bell, and struck him stark dead, and the other that was with him, was so sorely blasted therewith, that shortly after he dyed also.

5. At *Alcester* in *Warwickshire*, a lusty young wench went upon the *Lords Day* not far off, where she said, she would dance as long as she could stand, but while

while she was dancing, God struck her with a violent Disease, whereof within two or three days after she dyed: Also at the same place not long after, a young man presently, after Evening Sermon was ended, brought a pair of Cudgels into the Street, near the Ministers House, calling upon several to play with him, but they all refusing, at the length came one who took them up, saying, *though I never plaid in my Life, yet I will play one bout now,* but presently after as he was jesting with a young woman, he took up a Birding-piece, which was charged, saying, *Have at thee,* and the Gun going off, shot her in the face, whereof she immediately dyed, for which Act he forfeited all his Goods, and underwent the Tryal. of the Law.

6. At *Wooton* in the same County, a Milner going forth on the Lords Day, to a Wake, or drinking Match, when he came home at night found his house, Mill, and all that he had, burnt down to the groune and destroyed. At *Woolston* in the same County, many loose, debauched Persons met together to drink, and to keep a Mor-

rice dancing in a *Smiths Barn* on the *Lords Day*, to the great grief of the Religious Minister of the Town, who endeavoured if possible, to have restrained, and prevented it. But it pleased God, that shortly after, a Fire kindled in that *Smiths Shop*, which burnt it down, together with his house and Barn; and raging furiously going sometimes with, and sometimes against the wind, it burnt down many other houses, most of the Inhabitants whereof were chief Actors in that Prophana-tion of the *Lords Day*.

7. In the year 1634. On the *Lords day* in the time of a great Frost, Fourteen young men, while they were playing at Foot-ball upn the Ice on the *River Trent*, near to *Gainsborough*, meeting altogether in a scuffle, the Ice suddenly brake and they were all drown'd. In the edg of *Essex* near *Brinkley*, Two Fellows working in a Chalk-pit, the one was boasting to his Companion, how he had angred his *Mistriss* with staying so late out drinking, and playing the last Sunday night; But (said he) I will anger her worse next Sunday; He had no sooner said this, but suddenly

deny the Earth fell down upon him, and killed him outright, with the Fall whereof his Fellows Limb was broken, who had been likewise Partner with him in his Jollity on the Lords Day.

8. A Gentleman called *Edward Meridith* in *Devonshire*, having had great pains in his Feet, and being somewhat recovered, one said to him, *He was glad to see him so nimble*; *Meridith* replied, *That he doubted not but to dance about the May-pole next Sunday*; but before he moved from that place, he was smitten with such a faintness of heart, and diziness in his head, that desiring help to carry him to an house, he dyed before the Lords Day came.

9. At *Walton upon Thames* in *Surrey*, in a great Frost, which hapened in the year 1634. Three young men on the Lords day after they had been at Church in the forenoon, where the Minister pressing the words of his Text out of the 2 Cor. 5.

10. *We must all appear before the Judgment Seat of Christ*, They the while whispering as they late. In the Afternoon, they went together upon the Ice, over

the *Thames* into an house of disorder and gaming, where they spent the rest of the Lords day, and part of the night likewise in Drinking and Revelling; and the next day one of them merrily discoursed of his Sabbath days Acts; But on the Tuesday next after, these three returning homewards, and attempting to pass again over the Ice, they all sunk down to the bottom like Stones, and one of them only was miraculously preserved, but the other two were drowned. These four last are attested by sufficient Testimonies. If ye will not therefore hearken unto me to hallow the Sabbath day, as God saith, Jer. 17. 27. and not to bear a burden even entering in at the Gates of Jerusalem on the Sabbath Day, then will I kindle a Fire in the Gates thereof, and it shall devour the Pallaces of Jerusalem, and it shall not be quenched.

10, It becomes therefore every virtuous young man and true Disciple to awake and rise early upon the morning of the Lords Day, To awake, as the Apostle saith, Out of Sin into Righteousness, and to put himself in Remembrance that this  
is



is the day of his Saviours Resurrection, the  
 Flower of Time, a Princess among all o-  
 ther Days, the Day of his Solemn avou-  
 ching and declaring his Religion in the  
 sight of God, Angels and Men; That this  
 is the Day wherein God hath appointed  
 to speak to him, and hear from him;  
 wherein to give him a Meeting about the  
 great affairs of his Soul Let not him  
 therefore neglect so blessed an opportu-  
 nity: since he knows not, whether he  
 shall ever live till another Sabbath comes  
 about; Let him say to himself as the Chri-  
 stians did in the primitive times; *I am a  
 Christian and dare not omit the due Obser-  
 ving of this day.*

11. And certainly the Controversy  
 of violated Sabbaths hath ruined thou-  
 sands; Persons, Families, Countrys have  
 dyed under it. How many hundred Ma-  
 lefactors when they come to suffer for  
 their Crimes, have confessed that the first  
 occasion of their engaging into wicked &  
 prophane Causes and Company, was their  
 neglecting of the Observation of the Lords  
 Day; This hath brought them to Swea-  
 ring, Drinking, Whoredom, Theft, Rob-  
 bery

bery and what not, especially Servants who having their Liberty on that Day, have wickedly improved it to the committing of all manner of Iniquity with Greediness. Therefore for Gods sake, and for the sake of your own Souls, Let the Terrour of the Lord in the Remembrance of such sad Judgments perswade you, and charge your selves afresh every Lords Day in the morning, with what Solemnness you possibly can, not to speak your own words, nor to think your own Thoughts, but Thoughts meer and fit for a Sabbath Day, and settle your selves heartily to sanctifie this Day of the Lord, for where the Religious care in the Observation of these Holy Seasons of Grace dyes, it is too commonly and sadly seen that little Goodness, little Loveliness, little of the true Fear of God lives there.

## CHAP. XV.

*Of Gaming.*

1. **I**Ngenuous Diversions and Recreations, where they are wisely chosen harmlesly and seldom used, timely and willingly parted with, may be sometimes necessary and connived at: For both Body and mind may modestly require a refreshment from their Toils, and let them have it, so they take it as a remedy, and make it not worse than a Disease. But certainly, *It is not for him, that comes into the world a Child of wrath, born in sin, It is not for him, whose very Condition and Religion, if he seriously berthinks himself of either, call aloud unto him for Tears, & daily Repentance; It is not for him, that hath no more then those few and frail days to provide for that Solemn thing Eternity,*

ternity, or else lye down in everlasting burnings; *It is not for such a one, to become a vain Gamester: he hath other things, matters of great weight and moment, which will call for his time, and utmost care, he is scarce at leisure to trifle with unmanly Games.*

2. Religion is not so Stoical as to condemn generous Actions: They are commanded to be done, and we shall be commended for doing, *whatsoever things are honest, whatsoever things are just, whatsoever things are Lovely, if there be any Virtue, if there be any Praise, we have free leave and are invited to address our selves unto them.* And happy is that young man, whose hopeful Disposition presseth early (as *David*) into the Camp and even longeth to imploy it self in such noble undertakings: He that passeth by, shall bless him in the name of the Lord, and say, *Go and Prosper.*

3. But effeminate Games can claim no kindred, neither can they expect that they should ever be recorded in Letters of Gold, or mentioned in the Congregation of the Lord, (like *Mordecai's* good Services)

Services) unto Honour ; no they are ( as Alexander wittily said in *Plutarch*) neither true jest nor good earnest ; neither fair play nor sober work, but of a far sadder nature , when such serious things as Estates and the welfare of whole Families are wickedly and unnaturally thrown away upon idle and foolish Cards and Dice.

4. Games are too commonly *seeming* sports, but real vexations; *Acteon's* hounds kept for pleasure in a short space devour their Master : They deflower the mind, they gratify Satan, they unhing the whole man from things of nobler worth toward God and toward our Country ; Experience hath too often stood with Tears in her Eyes , and even wept in the sight of all men over these things ; and seems thus to complain ; *What you account the Pastime of particular Persons , I must lament as the danger of Thousands , as that sore Evil which unworthily softens and corrupts the Spirit of Nations into Degeneracy and sloth, opening the Gates to an Enemy , inviting and letting in the Trojan Horse of all Calamity. Thus with the Roman Emperor we greedily*



greedily take the Cup, because it is pleasant, but it proves poyson, and in conclusion our Death; These things please not so much one way, but they wound as much another; whosoever seems to win all are sure to go away great Losers; the Gamester always rashly stakes, and too commonly plays away his dear immortal Soul in his Games.

5. We must therefore take great care as to the kind of our Games, that they be lawful, and such as have no sin in them, we must not recreate our selves to do any thing that is dishonourable to God, injurious to our Neighbours, Parents or Masters: neither ought we to use sports only to pass away our time, which we ought to study to redeem, and not to throw away, and when it is remembred how great a work we have here to do, *the making our Calling and Election sure*, the securing our Title to Heaven hereafter, and how uncertain we are what time shall be allowed us to that purpose, it will appear our time is that, which of all other things we ought most industriously to improve, and therefore surely we have little need

to contrive ways for driving that away, which flies so fast of it self, and is so impossible to recover.

6. Let those that can spend whole days, and nights at Cards and Dice, and other Pastimes, consider this seriously and withal, whether they ever bestowed a quarter of that time, toward that great business of their Souls, for which all their time was given them, and then think what a woful reckoning they are like to make at last, when they come to account for that precious Treasure of their time; and then, let not Covetousness have any thing to do with our Recreations, if we play at any Game, let the end of our doing it be meerly to recreate our selves, not to win mony; and to that purpose, be sure ne're to play for any considerable matter, for if you do, you will bring your selves into two dangers, the one of Covetousness and a greedy desire of winning; the other of rage and anger at thy ill Fortune, if thou happen to lose; both which will be apt to draw thee into other sins, besides themselves; Covetousness will tempt thee to cheat and cozen in Gaming,

ming, and anger to swearing and cursing as common Experience too often shew us.

7. And therefore, if thou find thy self apt to fall into either of these in Gaming thou must either take some course to secure thy self against them, or thou must not permit thy self to play at all; For though moderate play be not in it self unlawful, yet if it be the occasion of Sin it is sin to thee, and therefore must not be ventured on; For if Christ command us so strictly to avoid Temptations, that our eyes or hands offend us, that is, provoke us to sin, we must rather part with them, then to be drawn to sin by them. How much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them; He that so plays, lays his Soul at stake, which is too great a prize to be plaid away; besides he loses all the sport and recreation he aims at, and instead thereof sets himself to a greater Toil than any of those Labours are, which he designs to ease himself of; For surely the desires and fears of the Covetous, and the Impatience

ence and Rage of the angry man are more  
 real pain, than any the most Laborious  
 work can be; And to conclude since Plea-  
 sures and Recreations are most common-  
 ly pursued with the greatest Violence by  
 young persons, who seem to believe, they  
 may take a greater Liberty than others in  
 these things, Let them consider what So-  
 lomons says, Ecclesiastes 11.9, 10. Rejoyce O  
 young man in thy Youth, and let thine heart  
 cheer thee in the days of thy Youth, and  
 walk in the ways of thine heart and the  
 sight of thine Eyes; but know thou that for  
 all these things God will bring thee into  
 Judgment; which is by a Gentleman thus  
 ingeniously Paraphrased.

Young man rejoyce; what joy's mirth is here?  
 Let thy heart cheer thee; what delicious Cheer  
 In thy young days; Thy Joys will relish sweeter,  
 Walk thy own ways; Thy Cares will pass the fletter,  
 Please thine own heart care where it likes thee best,  
 Delight thine Eyes, and be a joyful Guest.  
 But know withall, The Day will come, whereon  
 The Judg will doom thee for the Deeds thou hast  
 O what a Feast, O what a Recknings; here (done.  
 The Pleasure's sweet; The Pay extreemly dear:  
 Lord I have been. and am a daily Guest.  
 Too oft invited at the young man's Feast:

Th

*The Reckonings great; although I cannot pay,  
I can confess; Great God before this day  
I had been drag'd to the Redeemless Jail,  
Had'st Thou not pleased to accept my Saviour's Bill  
Lord he must bear't I doubt; for I can get  
No Coin to pay; nor Labour out of Debt:  
I cannot dig, my joynts are stiff and lame;  
But I can beg, although I beg with shame,  
I have no Grace in Begging; can receive  
The first repulse, I have no faith to crave,  
If th' Entertainments of the Feast be these,  
Lord give me Famine, take the Feast that please.*



## Conclusion.

**H**AVING thus endeavoured briefly, and plainly to discover the Duties of *Apprentices*, and *Servants* toward their *Masters*, and likewise those notorious Sins and Vices, which are very great hinderances to their *Masters*, and bring certain ruine and destruction upon themselves, if they be continued in; I shall conclude with Offering some *Moves* and *Encouragements* to *Servants* to perform all those *Duties*, which are required of them.

2. *St. Paul* tells us, *Ephes. 6. 5.* that *Servants* ought to be obedient to them that are their *Masters* in singleness of heart, as unto *Christ*; and again v. 6. Not with *Eye-Servance* as *Men pleasers*, but as the *Servants* of *Christ* doing the will from the Heart, which implys, That the place of a *Master* is to be in *Christs* stead, and therefore they are likewise called *Lords*; from whence

whence it followeth, That Servants in performing Duty to their Master; they perform their Duty to Jesus Christ, and consequently in Rebelling and resisting against their Masters, they Rebel against Christ, as God said to *Samuel*, when the People rejected his Government, 1 Sam. 8.7. *They have not rejected thee but they have rejected me, that I should not Reign over them.* And is not this then a strong motive and encouragement to Servants cheerfully to perform their Duties, and Caution to them not to disobey their Masters, since if their Masters will not reward their good Service, nor cannot revenge their Rebellion and Disobedience yet Jesus Christ will certainly do both.

3. Again, They are called *Servants of Christ*. which denoteth the place of a Servant; which though it may seem mean and low, yet is certainly very honourable; it is accounted a great Honour to be a Servant to a King, how much higher then is it to be a Servant of the King of Kings, Jesus Christ who is higher than all Kings; and upon this Account say the Apostle, 1 Cor. 7. 21. 22. *Art thou called*

called being *Servant*? care not for it; and  
that for this Reason, He that is called in  
the Lord being a *Servant* is the *Lords* Free-  
man. Therefore let not Servants think the  
place, which it hath pleased God to al-  
lot them, to be mean and inconsiderable,  
since Jesus Christ is the highest Master,  
and there is as much honour and comfort  
in a Servants performing the meanest part  
of his Duty, as in the Office of a Ma-  
ster.

4 Let Servants likewise consider, that  
it is the *will of God* they should be in sub-  
jection to their Masters: For he hath of-  
fend declared it in the Scripture to be his  
will and pleasure, that they who are un-  
der the Authority of Masters should be  
obedient to them, and therefore those  
that are otherwise, contradict the will  
of God, This is much urged by the *A-*  
*postle* in several places, *This is the will of*  
*God.* 1 *Thes.* 4. 3. *So is the will of God,* 1  
*Pet.* 2. 15. and for that cause we are ex-  
hort to *understand*, and to prove what is  
the *Will of God*, *Eph.* 5. 17. *Rom.* 12. 2.  
which is not done, without very great  
ground and reason; for it is the *will of*  
*God,*

*God*, that is the Foundation of all Goodness; Things are therefore good, because they are agreeable to the will of *God*; It is his will that is the very being of Goodness. It is likewise a Rule whereby we should square all our Actions, as Laws and Statutes are, to the People of a Nation and Kingdom; And this Rule is perfect, so that if we observe the same it is impossible to miscarry, *The Law of the Lord is perfect*, Psal, 19. 7. It is sufficient to give every one (and Servants among the rest) full and perfect Directions to manage their affairs, and to demean themselves in all Cases and upon all Accounts; as the *Apostle* saith, *the word of God is given to make us perfect thoroughly furnished to all good works*, 2 Tim. 3. 7; and therefore our adhering thereunto is a sufficient warrant to justify all our Actions.

5. So that the Obedience of Servants is not an arbitrary matter, but a necessary, and Commanded Duty; It is not left to the Election of a Servant, whether he will perform it or no; but that whereunto he is obliged, and that not only by the Moral and Civil Constitutions of Men,

Men,

Men, but also by a divine Institution of God; It is not a thing only to be done out of civil Policy, but from Conscience toward God. And therefore Servants cannot be exempted from the duty they owe to their Masters; and though their Masters are careless in exacting it, yet let Servants be considerable in performing it in their duties to them, because *it is the will of God.*

6. Hope of Reward is that which encourageth all People to Activity and Diligence, and this God himself hath promised to Servants in express Terms, *Coll. 3.*

*4. knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be Bond or Free; and in another place the Apostle saith, of the Lord ye shall receive a reward; and certainly great is the reward wherewith God will recompence faithful Servants, both as to Temporal and Eternal Blessings.*

7. Now the Temporal Blessings which hath pleased God heretofore to bestow upon his faithful Servants, and which such have therefore (from that ground) cause to expect from him now, are such as these,

I God



God will incline the hearts of their Masters to respect them, as he moved *Ahasuerus* to recompence the fidelity of *Mordecai*, *Est.* 6. 3. Or if their Masters fail herein, he will stir up Strangers to reward them, as he inclined the Jaylor to favour *Joseph*, and likewise the heart of *Pharaoh* to advance him to great Dignity and Honour; and to oblige their Masters to be kind to them, God will make all that they take in hand to prosper; thus did he bless *Joseph* and the Servant of *Abraham*. He will give success to their endeavours when they deal for themselves: Thus he blessed the Labours of *Jacob*, *Gen.* 30. 43. And he will so order it by his providence, that when they come to have Servants of their own, God will direct that they shall have those who shall be alike faithful to them: so we read that in *Egypt* God blessed *Joseph* with a faithful Servant. *Gen.* 43. 23. And *David* who ventured his Life to save his Fathers Sheep, had afterwards many Servants that put their Lives in Jeopardy for him. *1 Sam.* 17. 24. *2 Sam.* 21. 17. So that the saying of our blessed Saviour may be fitly applied to Servants,

with

with what measure you meet, shall it be measured to you again, Luke 6. 38.

8. Lastly, God will certainly reward faithful Servants in the Life to come, with Spiritual and Eternal Blessings, which is positively promised them, Coll. 3. 22, 23, 24. *Servants obey in all things your Masters: and whatsoever you do, do it heartily as to the Lord, and not unto Men; knowing that of the Lord ye shall receive the Reward of the Inheritance, and this is that Inheritance mentioned by our Saviour, Mat. 25. 34. come ye Blessed of my Father, inherit the Kingdom prepared for you, before the Foundation of the World; and that which St. Peter speaks of, 1 Pet. 1. 4. An Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them.* Now what shall we say more; what would not a man suffer, and undergo for such an exceeding weight of Glory? How willingly do many Apprentices pass over the Time of their Service in hope of obtaining a Temporal Freedom in an Earthly City: and how few daies did the many years service of Jacob seem, because he liked his Reward; But behold

here a far greater, even all that God can give; such a Reward as Eye hath not seen, neither hath Ear heard, nor can it enter into the heart of Man to conceive the Excellency thereof; and all this is prepared by God to be bestowed on all those faithful Servants that obey and fear him. Strive therefore as *Jonathan*, to climb up the Rock: Love and fear the Lord; honour and obey your Parents and Masters; be careful and redeem your own time; design as becomes you an ingenuous Life on Earth; design above all a glorious Life in Heaven, and God your God shall be with you; and the Lord himself make you Branches of Righteousness, bringing forth Fruits unto Holiness, that God the Lord may be glorified, *Amen.*

**A Prayer**

## A Prayer for the Morning.

**H**O L Y and most Gracious Lord God, who art full of Loving kindness and Mercy, and art a continual defence to all that trust in thee, whether they wake or sleep, I a poor unworthy sinner, render unto thee humble and hearty thanks that it hath pleased thy great goodness to keep and preserve me the night past, as well from all mine Enemies, as from all other Casualties and Dangers, that poor mortal creatures are subject unto, and thou hast given me sweet and pleasant sleep, that I find my body refreshed and comforted for performing the dutys of this day. O Lord I beseech thee shew thy goodness to me this day in preserving my body and soul that no evil may overtake me, and that I may neither speak nor do any thing that may be displeasing to thy fatherly goodness, nor dangerous to my soul, nor hurtful to my neighbour, but that all my enterprises may be agreeable to thy most blessed will, by doing all that which may advance thy glory, and be suitable to the Place and Calling wherein thy Providence has cast me,

I 3 that

What whensoever thou shalt be pleased to take me from this Vale of Misery, I may enter into thy Heavenly Kingdom; O Lord, strengthen my weak faith, kindle in my heart and affections a fervent zeal to do thy will; keep my wandring mind and affections from all evil thoughts, my tongue from prophane and lewd speeches, my body and every part thereof from all sinful actions, and outward violence, and let all my love, my hope, my delight and confidence be only upon thee, for who indeed should I love beside thee; the Heavens are within a span, the Earth within a Circle, the Waters within thy fist; Mountains are weighed in thy ballance, but what number or measure or bounds can we set to thy Mercy O God? O let the Ocean of this thy Mercy be a partition between me and my sins, betwixt thee and thy Judgments; who can bring a clean thing out of an unclean, but thou alone, who justifiest the ungodly, and quickenest the dead in sin; remove therefore, O Lord, whatsoever is in me that displeaseth thee, send thy hand of mercy I pray thee upon me, and take away from me whatsoever doth offend the eyes of thy goodness; and grant that I may lead my whole life and conversation



The Morning Prayer.

175

Conversation so, that I may live in the fear of thy holy and blessed Name, and may dye in thy favour, that I may also rise again to live for ever with my Lord Jesus. In whose holy Name, and Words, I further Pray,

**O**Ur Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give Us this Day our daily Bread: and forgive us our Trespases, as we forgive them that Trespas against us: and Lead us not into Temptation; but deliver us from Evil: for thine is the Kingdom; the Power and the Glory, for ever, Amen.

**O** Heavenly Father, The Giver of all good Things, and the Protector of all those that love Thee. I yield thee most humble, and hearty Thanks; not only for keeping and preserving me this day, but also for all my Life; that neither my Enemies have prevailed against me as they might, nor any other danger which in this World is incident to Mankind, hath overcome me; but that thou as a Loving Father, and careful Purveyor, hast given unto me, and provided for me all things necessary; for which thine inestimable Love I cannot sufficiently praise thee: O Lord forgive me mine Offences which this day I have committed, and done against thy holy Majesty, pardon them O God, for Jesus Christ his Sake; and vouchsafe me thy Grace to amend my Life, and to return unfeignedly unto thee, in serving thee; and since I cannot have a Being without thy continual Protection, be pleased to extend the same toward me, a wretched, poor Creature this Night, that I may quietly take my Rest, which thou hast appointed, for the refreshing of my weak, and wearied Body

Body; I beseech thee O Lord to guard and defend me, that nothing hurt me; preserve me by the watching of thy holy Angel, that I may take my Rest with thee, untill the Morning; and that I may then give my self to the fulfilling of my Duty, and the Discharge of my Calling, with all diligence and faithfulness, as a Servant unto Christ. Keep my Heart O Lord in thy fear; and guide all the course of my Life by thy Favour; and prepare me against the hour of Death, and Dissolution, that if thou shouldst in the Night make my Bed in the dark, and turn my sleep into death, I may live and dye unto thee, who liveth Everlastingly. Grant that my Soul may continually watch for that time; that the Lord Jesus Christ shall appear for my deliverance out of this Mortal Body. Preserve me O Lord this Night from any Fancies, Dreams or other Temptations; and let me fully set my mind upon thee, to love thee, fear thee, and trust in thee: These Graces, and all other Blessings which thou O Lord knowest to be necessary for me; I humbly beg, and crave at thy hands in the Name and

178 *The Apprentices Companion.*

Mediation of Jesus Christ thy Son; In that Form of Prayer which he himself hath taught me, Saying,

**O** Ur Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give Us this Day our Daily Bread: and forgive us our Trespases, as we forgive them that trespass against us: and Lead us not into Temptation; but deliver us from Evil: for thine is the Kingdom; The Power and the Glory, for ever, *Amen.*

*A Prayer for the Morning.*

**M**ost Mighty, and most Glorious Lord God, who art of infinite mercy, who sittest upon thy Throne above: Heaven and Earth, are full of thy Glory; I that am but Dust and Ashes, presume to present my self before thee this Morning, and beg such things as I have need of from thy divine Majesty, I have tasted of thy favours this Night  
past

past, I beseech to defend me this day from all perils and dangers of Soul and Body ; and to this end I commend my self and all my actions unto thy blessed Protection and Government ; beseeching thee, that whether I live or dye, I may live and dye unto thy Glory, and the Salvation of my poor Soul, which thou hast bought with thy precious Blood ; bless me O Lord in the works of my lawful Calling this day, and grant that I may serve my Master as in thy sight, and do the works of my Calling, as expecting my reward from thee ; and to this end commend my self and all my actions unto thy blessed Protection and Government ; beseeching thee, that whether live or dye it may be to thy Glory : must confess O Lord I have despised thy goodness of thine, which should lead me to Repentance, hardning my heart against all those means which thou hast used for my amendment : And now O Lord what can I expect from thee but judgment, and fiery indignation, that is indeed the true reward of my sins ; but O Lord shew mercy with thee, that thou mayst be feared



ed, O fit me for that mercy, by giving me a deep and hearty Repentance; and then according to thy goodness, let thine Anger and thy Wrath be turned away from me: look upon me in thy Son my blessed Saviour; and for the merit of his sufferings pardon all my sins: and Lord I beseech thee by the power of thy grace, so to renew and purifie my heart, that I may become a new Creature, utterly forsaking every evil way, and living in a constant. sincere, universal obedience to thee all the rest of my days, that behaviug my self, as a good and faithful Servant, I may by thy mercy be at last received into the joy of my Lord. O Lord pardon the wandrings, and coldness of these Petitions; and deal with me not according to my Prayers, or Deserts, but according to my necessities, and thine own rich mercy in Jesus Christ, in whole blessed Name, and words, I conclude these my imperfect Prayers, saying,

Our Father, &c.

*A Prayer*

*A Prayer for the Evening.*

**M**OST Glorious and Everlasting Lord God, which inhabitest Eternity, and dwellest in that Light which no Mortal can attain unto: The God in whom I live and move, and have my Being; I thine unworthy Servant, humbly prostrate myself before thy divine Majesty, confessing and acknowledging that I was conceived in sin, and brought forth in iniquity; and as if that had been but a small matter, I have heaped up actual Transgressions against thee, and have gone on in a dayly course of repeating these provocations against thee, notwithstanding all thy Calls and my own purposes and vows of amendment: And now O Lord what shall I say, or how shall I open my mouth, seeing I have done these things; I know that the wages of sin is death; but thou who willest not the death of a sinner, have mercy upon me, work in me, I beseech thee a sincere contrition, and a perfect hatred of my sins; and let me not dayly confess, and dayly renew them; but  
grate

grant, O Lord, that from this instant I may give a Bill of Divorce to all my most beloved Lusts, and then be thou pleased to marry me to thy self in truth, in righteousness, and in holiness; and for all my past sins O Lord receive a Reconciliation; accept of that Ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a Propitiation, pardon all my offences, and receive me to thy favour; and when thou hast thus spoken Peace to my Soul, Lord keep me that I turn not any more to folly; but so establish me with thy Grace, that no temptation of the World, the Devil, or of my own flesh, may ever draw me to offend thee; preserve me O Lord, that I may faithfully act as a Servant to thee and to my Master; and let me remember that thou art my great Master in Heaven, to whom I must render a strict and severe account of all that I have done in the Body; And now O Thou Blessed Keeper of Israel, that neither sleepest nor sleepest; be pleased to watch over me this Night, keep me by thy Grace from all works of Darkness; and defend me by thy power from

from all dangers, grant me moderate, and refreshing sleep, such as may fit me for the dutys of the day following; and Lord make me ever mindful of that time when I shall Lye down in the Dust, and because I know neither the day, nor the hour of my Masters coming; grant me grace that I may be always ready; that I may never live in such a state, as I shall fear to dye in; but that whether I live, I may live unto the Lord, or whether I dye, I may dye unto the Lord, so that living and dying, I may be thine: Hear me O Lord, and answer me in these my requests; and graciously bestow whatsoever else thou knowest needful and expedient for me, and that for Jesus Christ his sake, in whose most holy words, I further Pray,

**O**ur Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done, on Earth as it is in Heaven: Give us this Day our Dayly Bread: and forgive us our Trespases, as we forgive them that trespass against us, and lead us not into Temptation; but deliver us from Evil: for thine is the Kingdom; the Power and the Glory, for ever, Amen.

Grac

## Grace before Meat.

**O** Lord we beseech thee, lift up our hearts to look unto thee for a blessing upon our Meats, that we may comfortably use thy creatures, as pledges of thy favour, and may serve thee in the receiving of all the Mercys, through Jesus Christ our Lord, Amen.

## Grace after Meat.

**E**ternal thanks and praise be ascribed unto thee, O blessed Lord, who hast opened thy hand at this time, and made us partakers of thy benefits, Lord, let us never cease to offer unto thee the Sacrifice of Praise and Thanksgiving, through Jesus Christ, Amen.

Grace



Grace before Meate:

**L**ORD Bless us, and bless these thy good creatures to the nourishment of our bodys, and grant that whether we eat or drink, or whatever we do, we may do all to the praise and glory of God, through Jesus Christ our Lord, Amen.

Grace after Meate.

**A** Ccept our thanks, O Lord, for the mercys we have enjoyed, in receiving these thy creatures for our bodily releif, let us likewise labor for the Meate that perisheth not, for the sake of our Saviour Jesus Christ, Amen.

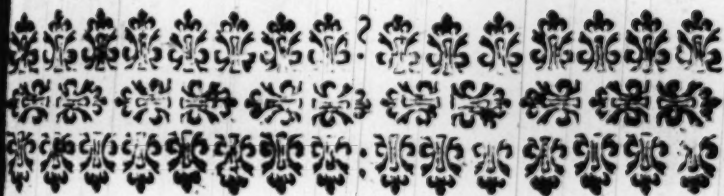
Grace

## Grace before Meat.

**S**anctifie unto us, O Lord, the use of the  
thy creatures, of which by our sins  
have made our selves unworthy, and grant  
that the end of eating and drinking may  
to be the better enabled to serve thee in our  
several places, through Jesus Christ our Lord  
Amen.

## Grace after Meat.

**H**umble our souls before thee, O Lord  
and cause us to see the smallness  
our desert, even in respect of the least of thy  
mercys, and as thou hast filled our body  
with thy good creatures, so endue our souls  
with all spiritual blessings in heavenly  
things, through Jesus Christ our Lord  
Amen.



**A** *Rithmetick*, or the Art of *Numbers* consists of these five parts :

*Numeration.*

*Addition.*

*Substraction.*

*Multiplication.*

*Division*

*Numeration* is so termed, because it instructs how to express any number propounded, and to give each figure its place according to the value intended.

There



figure encreases its value ten degrees, thus, as 1 by adding another figure to it takes to it self the value of ten, thus is 12 twelve, which is still encreased ten degrees, if you add any more figures, is 125, one hundred twenty five, 1251, one thousand two hundred fifty one, &c.

A Cypher, as I said before, though it have no value in it self, yet it gives value to the foregoing figure, as add to 5 a Cypher, and it becomes 50 fifty, another makes it 500 five hundred, &c.

---

*Addition.*

*This Rule teaches how by putting or adding several sums together, to reduce them all into one entire or total sum, and is thus to be performed :*

*First, Set your several Sums one under another in a straight line, so that each figure may be directly under the foregoing figures of the same place in number,*  
and



and of the same denomination, as unites under unites, tens under tens, and so of all the rest, as

$$\begin{array}{r}
 254 \\
 132 \\
 272 \\
 \hline
 658
 \end{array}$$

Now to add these together according to your Rule, begin with the unites, which, as I told you, are always next your right hand, and reckon thus, two and two makes four, and the four above makes 8, then having written down your 8 under that row of figures, proceed to the next, which are tens, 7 and 3 is ten, to which is added the five, which makes fifteen, write down your five under that row, and for the ten, reckon one to the next row, which being added together make 6, so you have your three sums brought altogether, into one, which amounts to 658, six hundred fifty eight.

*Addition*

*Addition of Money.*

Before you can add sums of money together of several denominations, you must observe how many of one denomination make up one of the other, as twelve pence make a Shilling, twenty Shillings make one pound, &c.

In *Addition of Money* your Sums must be placed in this order :

*pounds Shillings pence.*

22	14	3
<u>13</u>	<u>15</u>	<u>11</u>
28	12	7
15	17	3
<u>13</u>	<u>14</u>	<u>9</u>
94	14	9

To add which together, you must begin with your *pence*, and count thus, 9 and 3, 7, 11, 3, make in all 33, which by your Table you will find to be 2 *shill.* 9 *pence*; set down 9 under the *pence*, and carry

carry the 2 *shill.* to your sum of *shill.* and reckon 2 and 14 makes 16 ; (or which indeed is a better way, and you will by experience find it to be more easie and expeditious) do thus, 2 and 4, and 7. 2. 5. 4, make 25 ; then count the Tens, and reckon 34. 44. 54. 64. 74, which amounting to three pounds fourteen shillings; write down your 14 *shill.* under your row of *shill.* and carry 3 to the *pounds.* 3 and 3. 5. 8. 3. 2. all together, make 24. set down your 4. and reckon 2. to the next Line, which make 9. set down your nine and you have all your Sum cast up, 94<sup>l.</sup> 14<sup>s.</sup> 9<sup>d.</sup>

With a little practice, following these directions, you will quickly be expert in any Sums of this nature: now to try for your satisfaction whether the work be true done, cut off the upper row of figures from the rest of your Sum, with a Line thus, and add all the under Sums together.

22	14	03
<hr/>		
13	15	11
28	12	07
15	17	03
13	14	09
<hr/>		
72	00	06
<hr/>		
94	14	09

Which you see amount to

72	00	6
----	----	---

Then add that sum and your upper-  
most row which you had cut off with a  
line together, and they both make

94	14	9
----	----	---

Which agreeing with your former  
account you may conclude to be right.

K

Ad.

*Addition of Cloth.*

Here you must remember that  
4 Nails makes 1 quarter of a Yard.

4 quarters make 1 yard.

5 quarters make one Ell *English*.

3 quarters of a yard make a *Flemish*  
Ell.

Now observing the title or denomination of your account, and placing the greatest quantities still towards your left hand, (as in *addition of Money*) for every four Nails carry one to the quarter of yards, writing the remainder underneath the nails; next, for every four quarters, reckon one to the yards (if they are *Flemish* yards you must reckon one for every 3) if it be Ells then carry one for every 5 quarters of yards.

All Sums of *Addition* may be proved after the manner before set down, where of having given you an example, I think it needless to insert any more.



If you are to add Measures, Weights, Time, &c. you must be first informed of the several parts thereof, to which end I have here inserted necessary Tables by which you may readily take directions, and being so easy, I may save my self and you the trouble of examples.

2 Pints make one Quart.

2 Quarts one Pottle.

2 Pottles one Gallon.

63 Gallons one Hogshead.

4 Hogsheads one Tun.

For Troy Weights, wherewith Gold, Silver, Pearles, Silk and such like are weighed, this short Table will direct you,

24 Grains make one penny weight.

20 Penny weight make one ounce.

12 Ounces make one Pound.

In *Avoir dupois* weight with which is weighed grosser Commodities, this Table will direct you,

16 Ounces make one Pound.

28 Pounds make one quarter of hundred.

4 Quarters make one hundred.

20 Hundred make one Tun.

### *Addition of Apothecaries Weights.*

20 Grains make one Scruple, the mark  $\mathfrak{s}$

3 Scruples make one Dram, the mark  $\mathfrak{d}$

8 Drams make one ounce, the character  $\mathfrak{z}$

12 Ounces make one pound, the character  $\mathfrak{lb}$

For every 20 Grains carry one to the Scruples, for every 3 Scruples reckon one to the Drams, for every 8 Drams one to the Ounce, and for every 16 Ounces reckon 1 Pound.

---

*In Addition of Beer-Measure,*

For two Pints reckon 1 Quart.  
 For two Quarts reckon 1 Pottle.  
 For 2 Pottles reckon 1 Gallon.  
 For 9 Gallons reckon 1 Firkin.  
 For 2 Firkins reckon 1 Kilderkin.  
 For 2 Kilderkins reckon 1 Barrel.

---

*In Addition of Dry Measure.*

For every 16 Pints reckon 1 Peck.  
 For 4 Pecks reckon 1 Bushel.  
 For 8 Bushels reckon 1 Quarter.  
 For 5 Quarts reckon one Wey.  
 For 2 Weys reckon one Last.

In *Avoir dupois* weight with which is weighed grosser Commodities, this Table will direct you,

16 Ounces make one Pound.

28 Pounds make one quarter of hundred.

4 Quarters make one hundred.

20 Hundred make one Tun.

### *Addition of Apothecaries Weights.*

20 Grains make one Scruple, the mark;

3 Scruples make one Dram, the mark;

8 Drams make one ounce, the character;

12 Ounces make one pound, the character.

For every 20 Grains carry one to the Scruples, for every 3 Scruples reckon one to the Drams, for every 8 Drams one to the Ounce, and for every 16 Ounces reckon 1 Pound.

---

*In Addition of Beer-Measure,*

For two Pints reckon 1 Quart.  
For two Quarts reckon 1 Pottle.  
For 2 Pottles reckon 1 Gallon.  
For 9 Gallons reckon 1 Firkin.  
For 2 Firkins reckon 1 Kilderkin.  
For 2 Kilderkins reckon 1 Barrel.

---

*In Addition of Dry Measure.*

For every 16 Pints reckon 1 Peck.  
For 4 Pecks reckon 1 Bushel.  
For 8 Bushels reckon 1 Quarter.  
For 5 Quarts reckon one Wey.  
For 2 Weys reckon one Last.



- 
- 3 Barley-corns make one Inch.  
 12 Inches make one Foot.  
 3 Foot make one Yard.  
 5 Yards make one Pearch.  
 40 Pearches make one Furlong.  
 8 Furlongs make one English Mile.

The former Rules being observed by the Table, you may frame your self an Example.

---

*The parts of Time are*

Minutes, whereof 60 make one hour,  
 24 hours make one day, 365 days make  
 one Year.

Which are so plain and easie to be added that I think it needless to subjoin any Examples, or to insist any more on this part of *Arithmetick*, having given you so easie and familiar Directions and Examples for the performance thereof.

Of

## Of Subtraction.

Subtraction is that whereby we take a smaller Number from a greater, and find what remains. In Subtractions there are 3 Numbers, whereof 2 are given, the third sought by the Rule; the first is the Sum or Number given from which you must Subtract: the second the Sum to be subtracted; the third is that which remains of the greater Sum, after the lesser is subtracted from it, and is called the remainder.

Now to work by this Rule, you must first set down your greater Sum, out of which you would subtract, in one line.

Then underneath set your Number to be subtracted; but observe to place it so that every figure may stand under those of your first row that are of the same denomination, pounds underneath pounds; shillings underneath shillings, and so of the rest, and if it be in numbers, see that

you place *unites* under *unites*, and *tens*, *hundreds* and *thousands* (if there be so many figures) all under figures of the same denomination.

Which done, begin with the first figure towards your Right Hand, and take it out of that over it; having drawn a Line underneath your Sum, place the Number which remains exactly underneath, then go to the *second*, and so to the *third*, &c. till you have done, still letting the remainder of each figure directly under that from which you *Subtracted* it.

For Example :

Lent to M<sup>r</sup>. J. C. . . . 6389 l.

Received of him in part --- 3242 l.

I would know what remains unpaid --- 3147

According to your Rule foregoing you may see how this Sum is to be performed; take first 2 from 9, and set down the remaining 7 underneath, as you see in the Example: then proceed to your next, which

which being 4, 4 from 8 the remainder is 4, which place underneath also; then 2 from 3 and there remains 1: and lastly, 3 from 6 and there remains 3, which being placed underneath you have your Sum perfected, and you find there remains due 3147 l.

Here are three things to be observed; the *First* is when a Figure is to be *Subtracted* from another of the same value; as 3 from 3, or the like; in such cases you must write down a Cypher underneath, signifying that nought remains.

The *Second* is when a Cypher is to be *subtracted* from a figure, you must then set down the same figure underneath the Cypher, because nothing is to be taken from it, and therefore it is not diminished.

The *Third* is when a greater figure is to be taken from a less, which to the learner, seems to be a little difficult and intricate; but nothing will afterwards appear more easie; you must then borrow ten and add to the uppermost figure, and then *subtract* your figure from that Sum, and set down the remainder; but then

you must take care to reckon one to the next figure to be *subtracted* in payment for the *ten* you borrowed.

For Example :

J.B. Received of me      4538 l.  
Of which he hath paid    3760 l.

What remains due?      0778 l.

To perform this, say nothing from 8 and 8 remains, which let down; 6 from 3 I cannot take, but 6 from 13 (borrowing *ten* as I told you) and 7 remains: one that I borrowed and 7 is 8; 8 from 5 I cannot, but 8 from 15 and 7 remains. Lastly, 1 and 3 is 4, from 4 and 4 and nothing remains, so you find there remains 778 l. unpaid. In like manner you may perform any Sum of that nature.

In *Subtraction of money*, that is, Sums of Money of several denominations, you must first set your Sums so that each denomination of your Sum to be *subtracted*, may stand directly under the same denomination in the Sum out of which you would



would subtract; pounds under pounds, shillings under shillings, and so of pence and farthings, (as before in Addition) then begin with the least denomination next your right hand, and having subtracted it, set down your remainder underneath. And if in your farthings, the lower Sum be greater than the upper, borrow 4, for which reckon 1 to the pence, when you subtract them. So if in the pence the lower number be greater than the upper, then borrow 12 pence of the shilling, for which reckon one to the shilling to be subtracted; and in like manner, if the lower number of your shillings be greater than the upper, borrow 20 shillings of the pounds, for which return 1, as before, in the following Example you have it fully explained.

Received of J. L.	829 -- 13 -- 6
Paid —————	648 -- 16 -- 8
	<hr/>
Remains ———	180 -- 16 -- 8

The question to be answered is, *what remains unpaid of the Sum received?* you  
see

see first how they are set down according to Rule, then begin with the pence, and say 8 from 6 I cannot, but borrowing 12 pence of the shillings, and adding it to 6 pence, say 8 from 18 and 10 remains. which set down, and again reckoning the 1 you borrowed to your 16 shillings; say 17 from 13 you cannot, but borrowing 20 shillings of the pounds, say 17 from 33 and 16 remains, which being set down, proceed to your pounds, and adding one pound which you borrowed, to the 8, reckon 9 from 9 nothing remains, 4 you cannot have from 2, therefore borrow 10, and then say 4 from 12 and 8 remains, and adding the 1 you borrowed to the 6, say 7 from 8, and set down the 1 that remains, so you have your question answered; there remains 180 15 10.

Now for your better satisfaction whether your Sum be performed truly, without any mistake, do thus for proof: add the Sum that you subtracted, and that which remains together, and if they both together agree exactly with your first row you may conclude all is right.

*Example*

*Example :*

<i>l.</i>	<i>s.</i>	<i>d.</i>
829	13	6
648	19	8
<hr/>		
180	16	10
<hr/>		
829	13	6

Thus you see it proved, and in the same manner you may prove any Sum of *Subtraction* whatever.

### *Subtraction of Weights.*

In the Table of *Addition* before going, I gave you an account of the denominations of *Averdupois weight*; now suppose I have bought 32 hundreds 2 quarters 11 pound 8 ounces of Tobacco, whereof I have received

received 18 Cl. 3 *Quarters* 8 ls. I would know how much there is behind due to m.

32 Cl.	2 Q.	11 l.	8 s.
18	3	8	0
13	3	3	8

Begin first with your *ounces* where you find a *Cypher*, and therefore taking nothing from 8 you set it down entire, then in your *l.* you say 8 from 11 and 3 remains, which set down also: next to your *Quarters of Hundreds*, where you find 3 to be taken out of 2, which cannot be, therefore borrow one *hundred*, (which is 4 *quarter*) and then say 3 from 6 and there remains 3, which set down beneath, then go on, 1 that you borrowed and 8 is 9 from 12 (borrowing 10 to your 21) and 3 remains, and adding one to your next figure, say 2 from 3 and 1 remains, so you have your Sum

Cl.	Q.	l.	s.
13	3	3	8

Which is all remains due to you, now for

For Proof of it do as before, add your  
two lower lines together, and if they a-  
gree with the upper line your work is  
true.

Observe that when in *Substraction* ei-  
ther of Money or Weight there are seve-  
ral Sums to be *subtracted* out of one, you  
must add them all together into one Sum  
first, before you can *subtract* them.

I shall give you here an *Example* which  
may be sufficient without further enlarg-  
ing.

Suppose I have lent a Man 350 pound,  
whereof he has paid me in part the following  
Sums, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
at one time	25	15	0
at another time	36	0	0
at another time	58	16	8
	<hr/>		
	120	11	8

Now to know what remains due to me, I  
add



208      *The Apprentices Companion.*

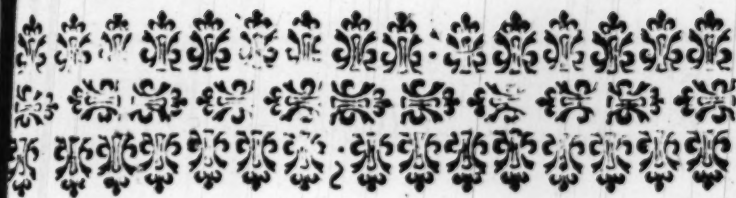
*add the severall Sums together, and then subtract the whole from the Sum lent, thus*

<i>l.</i>	<i>s.</i>	<i>d.</i>
350	0	0
120	11	8

*the answ. is*    229      8      4

By the Directions and Examples foregoing you may frame to your self any other Question in *Substraction*, and therefore we will now proceed to the next Rule in *Arithmetick*, which is *Multipli-*  
*cation.*

*Of*



## Of Multiplication.

**M**ultiplication by two Numbers given, finds a third which is sought, which third Sum being the product of the other two, contains your Sum multiplied, as many times as that which you multiply withal contains unites; and by holding an exact proportion serves instead of adding so many equal Sums together.

It consists (as I said) of three numbers.

1. The *Multiplicand*, or number to be multiplied.
2. The *Multiplicator* or Number by which you multiply.
3. The *Product* which is the number found out, or produced by the multiplication of your first number with the second.

Ex-

## Example.

*Multiplicand* — 5232

*Multiplicator* — 17

---

36624

5232

---

*Product* — 88944

5232 is the *Multiplicand*, or number to be multiplied.

17 is the *Multiplicator* or Number by which the *Multiplicand* is to be multiplied.

88944 The *Product* of the *Multiplication*, and here the *Product* 88944 contains the 5232, as often as the *Multiplicator* contains *unites*, that is to say, 17 times.

When you have two numbers given, it is very indifferent which of them you make *Multiplicand* or *Multiplicator*, though it is most usual to multiply the greater number by the smaller.

Before you go about to perform any Sums of *Multiplication* it is necessary for your

# III Of Multiplication.

Your speedier working that you be very perfect in the following Table.

## A Table of MULTIPLICATION.

2 times 2 is 4

3 6

4 7

5 10

6 12

7 14

8 16

9 18

5 times 5 is 25

6 30

7 35

8 40

9 45

6 times 6 is 36

7 42

8 48

9 54

3 times 3 is 9

4 12

5 15

6 18

7 21

8 24

9 27

7 times 7 is 49

8 56

9 63

8 times 8 is 64

9 72

9 times 9 is 81

4 times 4 is 16

5 20

6 24

7 28

8 32

9 36

If the *Multiplicand* consists of more places than the *Multiplicator*, place your *Multiplicator* underneath the first figure of your *Multiplicand* next your right hand, thus :

$$\begin{array}{r} 3567 \\ \hline 8 \end{array}$$

Then you must begin your work with the first figure towards your right hand and multiplying your *Multiplicator* and *Multiplicand* one into another, if the number come to less than 10, set down underneath the figure which you multiplied; if it come just to 10 set it down a Cypher underneath, and carry one to the next figure when you have multiplied it.

But if it comes to more than 10, or more than any equal number of tens, as if it comes to twenty odd, thirty odd, &c. then set down the odd number above the ten or tens, and for every ten carry one, as aforesaid, to the next *product*, and when you have gone through with your

Sum



um at the last figure set down your whole Product.

Example.

$$\begin{array}{r} 5567 \\ 8 \\ \hline 28536 \end{array}$$

You are here to multiply 3567. 678. You see how it is placed by the directions foregoing: now to work it, say 8 times 7, which, by your Table, you find to be 56, therefore set 6 underneath, and bear the 5 in mind, then say 8 times 6 is 48, and 5 which you bring from your first figure makes 53, then set down the 3, and remembering to carry the 5 that remains, say again 8 times 5 is 40, and 5 makes 45, set down your 5, and remember to add 4 to your next product, then 8 times 3 is 24, and 4 is 28; which being set down, you have your full product 28536.

In case your *multiplicand* and *multiplier* both do consist of several figures, begin

gin with that figure of your *multiplier* that doth stand under the first figure of your *multiplicand* in the place of *unites* and multiply through all the figures of your *multiplicand*, placing your *product* before the line, according to your first *Example*; then begin a new *product* with the next figure of your *multiplier*, placing the *product* under your first *product* but one figure more towards your left hand, so that the *unites* of your second *product* may stand under the *tens* of your first *product*, and so multiply that figure of your *multiplier* through all the figures of your *multiplicand*, setting down your whole sum at your last figure, as you did your first *product*. Then proceed to your third figure of your *multiplier* and multiply that in like manner through your *multiplicand*, setting the first figure of your *product* under the *tens* of your second *product*, and so on; if you have more figures in your *multiplier*, you must multiply through the *multiplicand* with each of them, setting the first figure of every *product* under the *tens* of the *product* beforegoing, as in this *Example*.

I would multiply 54722 by 3242

Place your Sums thus, and observe the directions given.

$$\begin{array}{r}
 54722 \\
 3642 \\
 \hline
 109444 \\
 218888 \\
 328332 \\
 164166 \\
 \hline
 199297524
 \end{array}$$

Here I begin with the first figure standing in the place of *unites*, which is 2, and say 2 times 2 is 4, which I set down; then I go to the next, which is 2 again, and say twice 2 is 4, which I set down; then to the next, which is 7, and say twice 7 is 14. I set down the 4, and bear 1 in mind to add to the *product* of the next figure which is 4; so I say twice 4 is 8, and 1 is 9; lastly, twice 5 is 10, which I set down,

down, and then begin with the next figure of my *Multiplier*, and say 4 times 2 is 8, again, 4 times 2 is 8, then 4 times 7 is 28, I set down the 8 and carry 2 to the next, and reckon 4 times 4 is 16, and 2 is 18, set down the 8 and carry 1, then 4 times 5 is 20, and the 1 you bring from your last figure makes 21: Thus you must go through with each figure of your *Multiplicator*, setting the Sum in this manner, as you see by the *Example*, and when you have gone through with them all, draw a line underneath, and add the *products* up together into one Sum, and so the Sum is compleated.

Now to know whether the Work be truly done or no, add together all the figures of your *Multiplicand*: 5 and 4 is 9, and 7 is 16, and 2 is 18, and 2 is 20; now count how many times 9 there are in 20; and set down the remaining number, twice 9 is 18, there remains 2, which set down on the side of the Cross next your left hand, as you see here

$$\begin{array}{r}
 5472 \\
 \times 4 \\
 \hline
 21888
 \end{array}$$

Diagram illustrating a multiplication problem with a cross-out symbol. The numbers 3, 2, and 6 are written near the cross-out symbol.

Then

Then reckon up the figures of the *multiplier*, 3 and 6 is 9, and 4 is 13, and 2 is 5, and having cast away the 9 set down the 6 which remains on the other side your *Cross*, when you have so done multiply your 2 with the 6, and what remains of the *product* above 9 set down at the top of your *Cross*. And lastly, do the like by your *product* as you did with your *multiplicand* and *multiplier*, and if the number left, having put out the *nines*, agree with your number on the top of the *Cross*, you may conclude your *Sum* to be rightly performed; your *product* summed up amounts to 48, now casting out 5 times 9 which is 45, there remains 3, which proves the *Sum* to be true.

*In 5362 Pence, I demand how many Farthings there are.*

Here, because there go four *farthings* to one *penny*, multiply your *penny* by 4, and the *product* will shew the number of *farthings* they contain.



218 *The Apprentices Companion.*

*In 5362 Pence how many Farthings?*

4

*Answ. 21448*

*In 1680 Years I demand how many Days*

*Multiply the years by 365, the number of days which one year contains, and the product will answer the question.*

$$\begin{array}{r}
 1680 \\
 365 \\
 \hline
 8400 \\
 10080 \\
 5040 \\
 \hline
 613200
 \end{array}$$

$$\begin{array}{r}
 3 \\
 6 \ 5 \\
 3 \\
 \hline
 \end{array}$$

*Now if you multiply your product by 24, you may know how many hours there are in so many days.*

613200

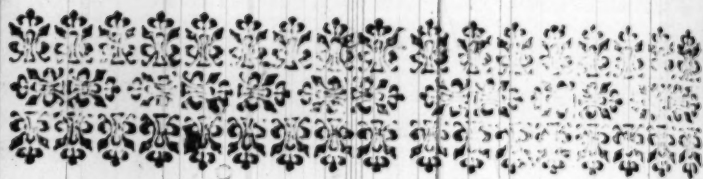
$$\begin{array}{r}
 613200 \\
 \quad 24 \\
 \hline
 2452800 \\
 1226400 \\
 \hline
 14716800
 \end{array}$$



And multiply your hours by 60, and that will shew how many minutes.

$$\begin{array}{r}
 14716800 \\
 \quad 60 \\
 \hline
 883008000
 \end{array}$$

Besides that way I have already set down to prove your multiplication, another way which is most true and certain, is by Division, making the product of Sum your dividend, and your multiplicand the divisor, and if your Sum be truly performed, the Quotient of your division will agree with your multiplier.



## Of Division.

---

**D**ivision is the direct contrary to Multiplication, and teaches how many times a smaller number is contained in a greater, by dividing it into equal parts.

In Division there are four Parts, Viz.

1. The *Dividend*, or number to be divided, which must always be greater than the *Divisor*.

2. The *Divisor*, or that number by which the dividend is to be divided.

3. The *Quotient*, which is the result of the Division, and shews how often the divisor is contained in the dividend.

4. The *Remainder* is that number which

which remains of your division, which must always be less than the divisor.

*Example.*

It is required to divide 37 by 5, (that is to say, how many times 5 is contained in 37.)

The Answer will be 7 times 5, and 2 over.

Where observe, 37 is the dividend, 5 the Divisor, 7 the Quotient, and 2 the Remainder.

Now because Division is accounted the most difficult part of Arithmetick, (and indeed seems so to be till understood) I shall endeavour to render it as easie and familiar as I can: and therefore think it altogether needless, and indeed inconsistent with the brevity here intended, to go through the several ways of Division now in use, but shall confine my self to that only, which of all others, I take to be the most easie and expeditious.

First, Set down your *Dividend*, and at each end thereof wake a crooked stroke with your Pen, the left end serves for the *Divisor*, and the right for the *Quotient*. And if your *Divisor* consists but of one figure, and that figure less than the first figure of your *dividend*, make a prick with your Pen under such first figure of your *dividend*, and the Sum is prepared to work upon.

Suppose 635 is given to be divided by 5, here 635 is the *dividend*, and 5 the *divisor*.

$$\begin{array}{r} 5 \ ) \ 635 \ ( \ 1 \\ \underline{5} \phantom{00} \\ 1 \end{array}$$

1. Place them according to the directions given, and having made a prick under the first figure of the *dividend*, ask how often you can take your *divisor* from it, which being but once, set down one in your *Quotient*, then multiply the 1 by 5 the



the *divisor*, and set it under 6 the *dividend*, and having drawn a line underneath subtract the 5 from the 6, and let the one that remains underneath the line, so you have done with the first figure of the *dividend*.

2. Make a prick under 3 the next figure of the *dividend*, and bring it down to one, the *product* of your last *division*, so have you a new *dividend* of 13.

$$\begin{array}{r}
 5 \overline{) 635} \quad 1 \\
 \underline{5} \phantom{0} \\
 13 \\
 \underline{10} \\
 3
 \end{array}$$

Then see how often you can have the *divisor* in 13, which being twice set down 2 in your *Quotient*, and do as before, multiplying 5 by 2, subtract the *product* from 13 the *dividend*, and you have 3 over, which set underneath.

L 4

Lastly,

$$\begin{array}{r}
 5 \overline{) 635} \quad 127 \\
 \underline{5 \phantom{00}} \\
 13 \\
 \underline{10} \\
 35 \\
 \underline{35} \\
 0
 \end{array}$$

Lastly, Make a prick under 5 your dividend, and bring it down to your 3, then ask how often you can take 5 your divisor from 35, which being 7 times, set down 7 in the *Quotient*, and multiply it by your divisor: so subtracting the product from the dividend, the Sum is perfected, and you find that 5 the divisor is 127 times contained in 635 the dividend.

Sometimes it falls out that the first figure of the dividend is lesser than that of the divisor, in such case you must make a prick under the second figure of the dividend,

and, and take the *divisor* from them both.

If there were 16389 Pounds to be divided equally amongst 7 men, I demand what would come to each mans share?

$$\begin{array}{r} 7 \overline{) 16389} \left( 2 \right. \\ \underline{14} \phantom{00} \\ 23 \end{array}$$

Here because you cannot have 7 from 1 make a prick under 6, and ask how many times 7 you can have in 16, which being twice, write 2 in your *Quotient*, then multiply it by 7 the *product*, and subtract the *product* from 16 the *dividend*, setting the 2 that remains under the line as was shewn before, then make a prick under 3, and bringing it down to your 2, ask how often you can have 7 in 23, which being 3 times, set down 3 in your *Quotient*, then multiply it by the *divisor*, and subtract the *product* from 23 the *dividend*

*vidend* as before, nextly making a prick under 8, prick it down to your 2, and ask how often you can have 7 in 28, set down 4 in your *Quotient*, and multiply by 7 your *divisor*, the product will be 28, which subtract from your *dividend*, and nothing remains.

$$7 \overline{) 16389} \quad (23.$$

14

---

23.

21.

---

2

---

Lastly, Make a prick under 9 the last figure of the Sum, and bringing that down, ask how often 7 in 9, set 1 in the *Quotient*, and multiplying and subtracting as before, you find 2 remaining, which is the overplus of the sum, or remainder; so is your Sum ended, and Question answered, that if 16389 l. were

to be divided amongst 7 men there would fall 2341 l. to each mans share, and 2 remain over.

$$\begin{array}{r} 7 \overline{) 16389} \quad (2341 \\ 14 \end{array}$$

$$\begin{array}{r} 23 \\ 21 \\ \hline \end{array}$$

$$\begin{array}{r} 18 \\ 28 \\ \hline \end{array}$$

$$\begin{array}{r} 09 \\ 7 \\ \hline 2 \end{array}$$

It is required to divide 36499 by 429

$$\begin{array}{r} 429 \overline{) 36479} \quad (85 \\ 3432 \\ \hline \end{array}$$

$$\begin{array}{r} 2559 \\ 2145 \\ \hline \end{array}$$

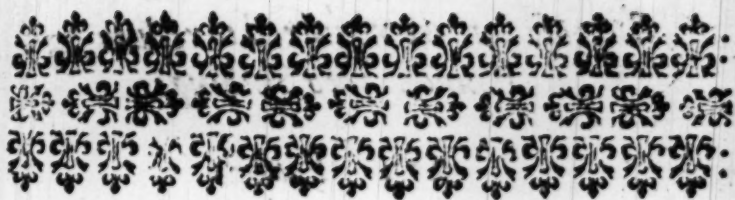
$$414$$

First.



First, set your *dividend* and *divisor*, according to the former directions, then make a prick under the fourth figure of the *dividend*, (because you cannot take the *divisor* out of the first three) then ask how many times 4 you can take in 36, now though you may have 9 times 4 in 36, yet it cannot go so, because 9 times 429 makes 3861, which is more than 3687 the *dividend*; and by consequence cannot be taken from it, therefore take 8 times, and for experience and the better certainty multiply 429 by 8, upon a spare piece of Paper, and you will find the *product* to be but 3432 which is less than the *divisor* and may be taken from it, then having set 8 in the *Quotient*, multiply your *division* thereby, and subtracting the 3432 the *product* from the *dividend* (as in the former Sums) the remainder will be 255, then make a prick under 9, bring it down, and ask how often 429 in 2559, by trying, as before, you will find 5 times may be taken, therefore set down 5 in the *Quotient*, multiply the *divisor*, and subtract it from the *dividend*, and the Sum is perfected, 414 remaining.

Of



## *Of Reduction.*

---

**R**eduction is the bringing, or the reducing numbers of several denominations into one denomination, and is performed either by Division or Multiplication; by Division we reduce smaller denominations into greater; and by Multiplication greater numbers are reduced into less.

In order to the resolving any *Question* by this Rule you must first consider whether the Sum propounded is to be resolved into a greater or lesser denomination, and then how many of one denomination makes one of the other.

*Suppose*

Suppose you are required to reduce 235  
Pounds into Shillings.

$$\begin{array}{r}
 235 \text{ Pounds} \\
 20 \text{ make} \\
 \hline
 4700 \text{ Shillings.}
 \end{array}$$

You are here to consider, that pounds being greater than shillings, therefore you are to work by *Multiplication*, then remember that 20 s. making one pound you are to multiply by 20.

$$\begin{array}{r}
 20) 4700 \text{ (235)} \\
 \dots \\
 6 \\
 \hline
 10 \\
 10 \\
 \hline
 0
 \end{array}$$

Now by turning the *Question*, and asking how many pounds there are in 4700 shillings, you both prove the Sum, and practice

practise the other part of this Rule, for in dividing 4700 s. by 20, the *Question* is answered.

*In 347 l. 16 s. how many pence?*

l.	s.
347	16
20	

---

6856 *Shillings.*

12

---

13712

6856

---

82272 *pence*

---

*pence*

82272

---

329088

*farthings*

Here you must first reduce the pounds into *shillings*, taking in the 16 *shillings* in the

the *Multiplication*, now because 0 can not multiply, set down your *shillings* first, then multiply by your next figure, thus twice 7 is 14, and 1 which you take from the *shillings* makes 15, then set down 5, twice 4 is 8, and 1 makes 9, thus you see that 347 l. 16 *shillings* reduced into s. make 6856, now to perfect your work by reducing the *shillings* into pence, multiply them by 12, and you have your desire; so likewise in multiplying pence by 4, they are reduced into *farthings*.

2. If the Sum consists of several denominations, as *pounds*, *shillings*, pence and *farthings*, and so of *weights*, &c. then you must reduce the greatest Sum into the next denomination, and take in such odd numbers as are in that denomination into which you reduce your greater Sum, so proceeding till your number given be reduced to the lowest denomination required.

*For Example*



For Example :

In 3685 l. 13 s. 3 d.  $\frac{1}{2}$  how many Farthings are there ?

l.	s.	d.
3685	13	3 $\frac{1}{2}$
20		

---

73713	Shillings.
12	

---

147429
73713

---

884559	Pence
--------	-------

+

---

3538238	Farthings.
---------	------------

First, Reduce the pounds into shillings, multiplying by 20 s. and taking in the 13, then bring the shillings into pence, multiplying by 12, and taking in the 3 d. Lastly, reduce your pence into farthings, multiplying by 4, and taking in the odd half penny.

Sometimes

234 *The Apprentices Companion.*

Sometimes it is needless to make so many several *Multiplications* to reduce your Sum into each denomination, but it may be done at once, as

*It is required to reduce 248 l. into farthings.*

Here consider that 48 *farthings* make one *Shilling*, and therefore 20 times so many, must make one *l.* therefore in multiplying 248 by 20 times 48 which is 960, you may at one *multiplication* answer the *Question*.

$$\begin{array}{r}
 248 \text{ Pounds} \\
 960 \\
 \hline
 14880 \\
 2232 \\
 \hline
 238080 \text{ Farthings.}
 \end{array}$$

*If you are to reduce 4 d<sup>1</sup>. 9 d. 13 d. or the like Coyns into pounds; first bring them into equal parts of a Pound, and then work by Division.*

It is demanded in 532 pounds, thirteen pence half-penny, how many pounds?

First multiply by 27, which reduces them into half-pence, then divide by 24, which brings them into shillings, and then you may reduce the shillings into pounds, by cutting off the last figure, and the half of the rest is the number of pounds, and if there remain an odd figure it shews the number of shillings over.

$$\begin{array}{r} 48 \\ 20 \\ \hline \end{array}$$

$$980$$


---

Example

## Example.

532 l. 13 d. 1.

27

---

3724

1064 Shillings.

---

24) 14364 (598

120

---

236

216

---

204

192

---

12  $\frac{1}{2}$ 

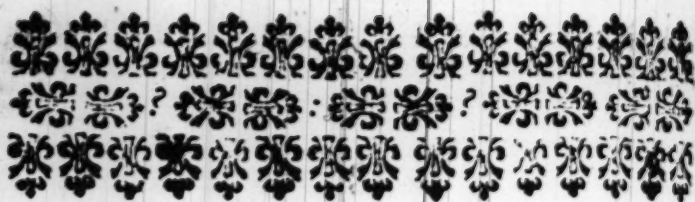
You find that 532 l. 13 pence half penny, makes 598 shillings and 12 half pence remaining; now to reduce the shillings into pounds, cut off 8 with a dash of the Pen, and take the half of 59, which being 29, and one remaining, you have 29 pounds, and the 1 being set before

the 8, there's the 18 shillings which are over.

$$\begin{array}{r}
 5948 \\
 \hline
 \begin{array}{rcl}
 l. & s. & d. \\
 29 & 18 & 6
 \end{array}
 \end{array}$$

The





## *The Rule of Three.*

---

**I**N the Rule of Three (by some called the Golden Rule for its excellency and usefulness) by three Numbers already known a fourth is sought, which fourth number must bear such proportion to the third as the second doth to the first.

If the Sum consists of several denominations, the first number and third must be brought into one denomination, and the fourth number will be of the same denomination with the second; if the first number be ounces, the third must be ounces, and if the second number be shillings, the fourth number will be shillings also; now for placing the Question you need only observe that the number on which

which the *Question* depends must be set in the third place.

*Example.*

If 4 Ells of Cloth cost 13 s. what will  
28 Ells of the same Cloth cost?

Here it is easie enough to observe that 28 must be set in the third place, because the *Question* lies on that number.

Now to answer this *Question* (and all others of this nature) you must multiply the 2d number by the 3d, and divide the product of that multiplication by the first number, and the *Quotient* of the division will be the answer to the question.

*If*

240 • *The Apprentices Companion.*

If 4 Ells cost 13 shillings, what will 28 Ells cost?

$$\begin{array}{r}
 23 \\
 \hline
 104 \\
 26 \\
 \hline
 4) 364 \text{ (91)} \\
 36 \\
 \hline
 04 \\
 4 \\
 \hline
 0
 \end{array}$$

Here you see 13 s. the second number being multiplied by the third number 28 Ells, the product is 364, which being divided by 4 the first number, the Quotient is 91 shillings, or 4 l. 11 s. and so much will 28 Ells cost.

*Question 2d.*

If 16 Cl. of Tobacco cost 65 l. what will 57 Cl. of the same Tobacco cost?

By

# The Rule of Three.

241

By the directions given in placing the Sum aforegoing you may readily place this also, the *Question* being upon 57, that must be the 3d. number.

*If 16 Cl. of Tobacco cost 65 l. what will 57 cost ?*

$$\begin{array}{r}
 57 \\
 \hline
 455 \\
 \hline
 325 \\
 \hline
 16 \overline{) 3735} \quad (231 \\
 \quad \quad \quad \dots \\
 \quad \quad \quad 32 \\
 \quad \quad \quad \hline
 \quad \quad \quad 50 \\
 \quad \quad \quad 48 \\
 \quad \quad \quad \hline
 \quad \quad \quad 25 \\
 \quad \quad \quad 16 \\
 \quad \quad \quad \hline
 \quad \quad \quad 9
 \end{array}$$

M

Now

Now multiply 65 by 57, and the product will be 3705, which being divided by 16, the quotient will be 331 pounds, and 9 remaining of your division, which are so many sixteenth parts of a pound.

Now to know exactly what the 9 remaining amounts to in shillings and pence, multiply it by 20, to reduce it into shillings, and then divide it by 16, the first number of the Sum, and the quotient will shew the odd shillings.

---

*Example*



Example.

$$\begin{array}{r}
 9 \\
 20 \\
 \hline
 16 \overline{) 180} \quad (11 \\
 \underline{16 \phantom{0}} \\
 20 \\
 \underline{16} \\
 4 \\
 12 \\
 \hline
 16 \overline{) 48} \quad (3 \\
 \underline{48} \\
 0
 \end{array}$$

9 multiplied by 20 makes 180, and 180 divided by 16 the quotient is 11 s. but because there remains 4 of this division you must multiply it by 12 to bring it into pence, and divide again by 16, so will you find the odd pence;

Example.

4 multiplied by 12 makes 48, which being

M 2

ing divided by 16, the quotient is 3, so your question is answered; for if 16 Cl. weight of Tobacco cost 65 l. then 57 will cost 23 l. 11 s. 3 d.

3d. *Question.*

If 18 Cl. weight of Sugar cost 73 l.  
what will 130 C. weight of the  
same Sugar cost?

Here multiply 73 by 130, and divide by 18, and so proceeding according to the directions and examples before given, you find that if 18 Cl. of Sugar cost 73 l. then 130 Cl. of the same will cost

527 l. 4 s. 5 d. half-penny.  
and 6 eighteenth parts, or one 3d. part of a farthing.

# The Rule of Three.

245

If 18 Cl. cost 73 l. what cost 130?

130

2150

73

(18 9190 (527 l.

90..

49

36

130

126

14 l.

20

18) 80 (4 s.

72

8 s.

12

18) 56 (5 d.

90

6 d.

4

l. s. d.

facit 527 4 5 far. 18) 24 (1 farthing

18

6

M 3

Somet

246 *The Apprentices Companion.*

Sometimes although the first and third numbers are both of one kind, yet they may be of several denominations, and then you may reduce both the numbers into the lowest denomination, and must also be both of the same denomination, but if your number consists of several denominations, then reduce it to the lowest denomination, or lower, if you think good.

4th. *Question.*

If 153 Ells 3 quarters of Cloth cost 49 l.  
13 s. 4 d. what shall 57 Ells,  
1 quarter of the same  
Cloth cost?

First reduce your 153 Ells 3 quarters into quarters multiplying by 4, and taking in the odd three quarters, and the product will be 615 which set for the first number, then by the Rules before-given, reduce the 49 l. 13 s. 4 d. into pence, which amounts to 11920, for the second number.

Last.

*The Rule of Three.*

247

Lastly, 57 Ells 1 quarter make 229 quarter. for the 3d. number, then state the *Question* thus;

*5th. Question.*

If 615 quarters cost 11920 pence, what 229 quarters cost?

Work according to the former directions and examples, and your *Answer* will be

If 153 Ells and a quarter cost 49 l. 13 s. 4 d. then 57 Ells and a quarter will come to 18 l. 9 s. 10 d. half-penny, and two 123 parts of a farthing.

Now if you are not fully satisfied whether or no the work be exactly performed, state the question the contrary way.

*Example.*



*Example.*

The first question was this;

*If 4 Ells cost 13 s. what will 28 cost?*

The Answer was 4 l. 11 s.

Now to know whether you have done the Work aright, state your Question thus:

*If 28 Ells cost 4 l. 11 s. what shall 4 Ells cost?*

---

# The Rule of Three.

249

If 28 Ells cost 4 l. 11 s. what shall 4  
Ells cost ?

$$\begin{array}{r}
 20 \text{ ,} \\
 \hline
 91 \\
 4 \\
 \hline
 28) 364 \text{ (13} \\
 \underline{28} \\
 84 \\
 84 \\
 \hline
 0
 \end{array}$$

*Answer* is 13 s. which agreeing with  
the former Question, proves your work  
to be true.

*F I N I S.*

7



The Breakers

ca. 116. 11r.

De. c. c. d. c. e. e.?

ff. c. g. g. f. h.

iii. r r r r. fl. 1r 1r 1r.

in m. n. c. o. m. v. f. a. q.

1255 f. s. s. 11 t. v. miii.


rwv x. wyy. - 3 33. 33

**A** b c d e f g h i  
k l m n o p q r s t  
u v w x y z ~

A B C D E F G H  
I K L M N O  
P Q R S T U V W X Y Z




cepte thy self in  
a Good temper to  
Command your  
hand for Writing



Dealously run in with  
the most happy rate


Alabedde faghtsikim  
no x q r y s t s i v u w x y z





Laik exciting then to Excellence  
Most doth rise when the pen  
Is most in Exercise

---



Diligence Gains intelligence  
and they Experience To all  
Right Leads the way.

---

Evil communications declare  
Our inward inclinations

---

Constant continuance in well  
Doing is commendable